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THE ECCENTRIC PREACHER: OR

A SKETCH OF THE LIFE OF THE CELEBRATED

LORENZO DOW,

ABRIDGED FROM HIS JOURNAL; AND CONTAINING THE MOST INTERESTING FACTS IN HIS EXPERIENCE.

ALSO, AN ABRIDGEMENT OF HIS CELEBRATED

CHAIN!

AND OF

HIS CURIOUS THOUGHTS ON MATRIMONY!

Lowell:
E. A. RICE & CO.
1841.

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PREFACE.

The design of the following pages is to present the curious public with a connected and intelligible account of the early history, the travels and the eccentricities of that theological 'knight errant,' Lorenzo Dow. His journal, of which this work is an abridgement, is both too bulky and too expensive, for general reading. It is moreover crowded with much unnecessary detail; of no interest whatever to the great mass of the reading public. These unimportant incidents are here omitted, while every fact necessary to illustrate his character, and every transaction which is either curious, remarkable or profitable, is retained.

The language of Lorenzo has been employed wherever possible, excepting that it has been carefully corrected and occasionally abridged of a redundant phrase, without changing the meaning of the writer. The sense of the original journal has been no where designedly mutilated.

Where events are hastily passed over, the journal has been condensed by the Editor's

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hand, who has, even here, permitted Mr. Dow to be his own biographer; only, now and then hazarding a remark or an opinion when it seemed wanting to guide the thoughts and reflections of the reader.

To those who, on seeing a life of Lorenzo Dow, will complain of the absence of my particular account of his travels after 1816, we simply answer: No *authentic* records are extant excepting his journals; and these could not be procured on any terms favorable to their publication. Many stories of Mr. Dow are floating in the public mind, which might have been collected; but it was thought best not to attempt their collection, as amidst such a traditionary chaos it would be utterly impossible to find the truth. Here the work is confined to an abridgement of what is known.

Should this little book afford an evening's gratification to those who have seen Mr. Dow; should it satisfy the curiosity of those who have heard of his wanderings, and in the least degree subserve to the promotion of the common interests of MAN, the Editor of these pages will not deem his labor wholly lost.

JANUARY 1, 1841.

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LORENZO DOW,

OR THE ECCENTRIC PREACHER.

CHAPTER I.

FROM HIS BIRTH TO HIS CONVERSION.

LORENZO DOW, commonly known as "crazy Dow," was born in Coventry, Tolland County, Connecticut, on the 16th of October, 1777. His parents were of English descent. They had a son and four daughters, beside Lorenzo, who was the youngest but one of the family. They were carefully attentive to both the secular and religious education of their children.

Lorenzo's mind appears to have been under the influence of strong religious impressions from his earliest childhood, as will appear from the following extract from his journal:

"When I was between three and four years old, one day, whilst I was at play with my companions, I suddenly fell into a reverie about God and those places called heaven and hell, which I heard people converse about, so that I forgot my play; which my companion observing, desired to know the cause: I asked him if ever he said his prayers, night or morning; to which he replied no—then, said I, you are wicked, and I will not play with you; so I quit his company and went into the house."

In this brief extract we see the incipient beginnings of that boldness and energy of reproof that afterwards

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characterized his public ministrations and private labors, and which probably was the secret of the attention he every where excited.

As an instance of the native eccentricity of his mind, the following incident may be useful. He was scarcely twelve years of age, and feeling anxious to know if God would answer prayer, as in primitive days, he promised to serve him provided he would enable him to gain the *highest prize in a small lottery* then about to be decided in the place. He gained the prize, nine shillings! broke his promise, and was very uneasy for several weeks.

His constitution was severely shaken by a painful sickness, while a boy, occasioned by overheating himself and drinking cold milk and water; from the effects of this early affliction he never wholly recovered.

Lorenzo seems to have been a great believer in dreams, from an early period. While suffering under this sickness, which took an asthmatical turn, he dreamed that he saw the prophet Nathan addressing a large assembly of people. Inquiring how long he should live, the prophet replied, "Until you are twenty-one." This dream occasioned him much anxiety in his mind.

He describes his awakening in the following nervous manner. "When past the age of thirteen years it pleased God to awaken my mind by a dream of the night, which was, that an old man came to me at mid-day having a staff in his hand, and said, "Do you pray?" I told him, "No." Said he, "you must," and then he went away; he had not been long gone before he returned, and said again, "Do you pray"? I again said, "no:" after his departure, I went out of doors and was taken up by a whirlwind and carried above the skies; at length I discovered, across a gulph, as it were, through

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a mist of darkness, a glorious place in which was a throne of ivory overlaid with gold, and God sitting upon it and Jesus Christ at his right hand, and angels and glorified spirits, celebrating praise. Oh! the joyful music! I thought the angel Gabriel came to the edge of Heaven, holding a golden trumpet in his right hand, and cried to me with a mighty voice to know if I desired to come there. I told him I did. Said he, "You must go back to yonder world, and if you will be faithful to God you shall come here in the end."

"With reluctance I left the beautiful sight and came back to the earth again; and then I thought the old man came to me the third time and asked me if I had prayed? I told him I had. Then, said he, "Be faithful, and I will come and let you know again."

This singular dream appears to have had a powerful effect upon his mind. He felt himself a sinner, he wept, he made solemn promises of amendment, and commenced secret prayer at once. His old, idle companions and his wicked practices were at once forsaken, and he became an altered youth. But having none to give him proper instruction he mourned with much grief for several months.

The doctrines of election and predestination troubled him exceedingly; now, he thought all his labors vain, and anon, he trembled lest he were reprobated: so violent was the effect of these reflections that he once determined on suicide, and actually retired with a loaded gun to the silence of the forest to blow his brains out.—He thus describes the operations of his mind whil

"As I was about to put my intention into execution a sudden thought darted into my mind,—"Stop and consider what you are about; if you end your life, you are undone for ever: but if you omit it a few days longer

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something may turn up in your favor;" this was attended with a small degree of hope that if I waited a little while it should not be altogether in vain; and I thought I felt thankful that God prevented me from sending my soul to everlasting misery."

At this period of his experience he became acquainted with the Methodists, who were just beginning to be known in the western sections of New England. *Hope Hull* had been invited to preach in the neighborhood; and under his sermon Lorenzo was so alarmed, that he well nigh fell from his seat. He was now thoroughly awakened; sleep forsook his eyes, and with all his energies he sought the salvation of his soul.

His conversion, like all other parts of his experience, is characteristic of himself. He had been to a meeting where his impressions were very powerful, and after the meeting he became so alarmed that he feared the Devil would carry him away; under the influence of this superstitious fear, he dared not go home alone. A friend accompanied him, and he retired to his chamber where he dared not sleep for fear of awaking in an endless hell. We give his own account of his feelings on that memorable night. "I strove to plead with God for mercy, for several hours, as a man would plead for his life; until, at length, weary in body, as the night was far spent, I fell into a slumber and dreamed that two devils entered the room, each with a chain in his hand; they laid hold on me, one at my head, the other at my feet, and bound me fast, and breaking out the window carried me a distance from the house and laid me on a spot of ice, and whilst the weaker devil flew off in flames of fire, the stronger one set out to drag me down to hell. When I got within sight of hell, to see the blue blazes ascending and to hear the screeches and groans

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of devils and damned spirits gave me such a shock as I cannot describe. I thought, I will struggle and strive to break these chains; and if I can and get away it will be gain; and if I cannot there will be nothing lost. In my struggle I awaked, and oh! how glad was I that it was only a dream. I again strove to lift up my heart to God for mercy—and these words struck my mind: 'In that day there shall a fountain be opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.' A thought darted into my mind that the fountain was CHRIST; and if it were so deep and wide that the wicked inhabitants of Jerusalem could wash and be clean, why not the WHOLE WORLD? Why not deep enough for me? Here hope sprung up; there was a Saviour offered to ALL instead of a certain few; and if so, possibly there might be mercy yet for me; but these words followed—'Woe to them that are at ease in Zion.' Here discouragements arose. I thought myself to be the unprofitable servant, who had wrapped his talent in the napkin, and buried it in the earth. I had not on the wedding garment, and was unprepared to meet God. I thought I heard the voice of God's justice saying, 'Take the unprofitable servant and cast him into utter darkness.' I put my hands together and cried in my heart, 'the time has been when I might have had religion; but now it is too late; mercy's gate is shut against me, and my condemnation forever sealed. Lord, I give up; I submit; I yield; I yield: if there be mercy in heaven for me, let me know it; and if not, let me go down to hell and know the worst of my case.' As these words flowed from my heart, I saw the Mediator step in, as it were, between the Father's justice and my soul, and these words were applied to my mind with

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great power: 'Son, thy sins which are many are forgiven thee; thy faith hath saved thee: go in peace.'

"The burden of sin and guilt and the fear of hell vanished as perceptibly as an hundred pounds weight falling from a man's shoulder; my soul flowed out in love to God, to his ways, and to his people; yea and to ALL mankind."

How strong! how simple! how natural is this relation of his christian experience. Of its genuineness none can doubt. Nor was it without its immediate fruits. At daylight he arose and hurried to his pious friends and told them the story of the Saviour's love to his soul with a gushing heart and a flowing tongue. He wanted, to use his own language, "a thousand tongues and twice ten thousand at the end of them" to praise God for what he had done for his soul.

Like all young converts, he had trials. Some old christians perplexed him by the cold, freezing questions of 'How do you know you are converted? How do you know you are not deceived?' These ill-timed questions roused unbelief to the conflict and he lost sight of his beloved. In this moment of darkness he set out towards the residence of some converts, when he says, "before I got to the house I met my BELOVED on the way; he was the chiefest among ten thousand and the altogether lovely. And I went home happy in the Redeemer's love." How many lambs of the flock of Christ, like Lorenzo, are baffled and discouraged by the questions of doubt so often raised by old, lukewarm professors, who imagine that because *they* live in a fog, every one else must, and that living in a cloud is an evidence of true christian experience. Alas! for such professors; how many of them will die and perish in a cloud of doubt.

Satisfied at length with his experience Lorenzo, with

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twelve others, united himself in religious bonds with the Methodists of his neighborhood.

Such was the early experience of the eccentric Lorenzo; an experience which, aside from its peculiarities, we may all safely emulate. May the converting grace of the Almighty touch the heart of the impenitent reader!

CHAPTER II.

LORENZO'S CALL TO PREACH THE GOSPEL—HIS FIRST IMPRESSIONS, &c.

The operations of Mr. Dow's mind upon the important subject of preaching the gospel were as strong and violent as upon every other topic. He seems to have had a mental constitution excessively susceptible to every spiritual impression; hence, he was borne irresistibly along by every current of serious thought that passed through his mind. As it will be impossible to give so striking a view of his feelings in our own language, as he has given in his journal, we shall make such extracts from it as will give the reader a pretty clear idea of the nature of the mental operations and struggles that urged him to the work of the ministry.

These struggles commenced shortly after his conversion. Their commencement is thus described in his journal.

"One day, being alone in a solitary place, these words were suddenly impressed upon my mind: 'Go ye into

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all the world and preach the gospel to every creature. I instantly spoke out, Lord! I am a child, I cannot go; I cannot preach. These words followed in my mind,—'Arise and go for I have sent you.' I said, send by whom thou wilt send, only not by me, for I am an ignorant, illiterate youth, not qualified for the important task: The reply was—'What God hath cleansed call not thou common. I then resisted the impression as a temptation of the Devil; and then my Saviour withdrew from me the light of his countenance; until at length I dared not believe that God had called me to preach for fear of being deceived; and durst not disbelieve it, for fear of grieving the Spirit of God: thus I halted between two opinions."

These exercises continued to perplex him for several months, during which time his trials were extremely severe. His health also declined and at one period he was looked upon by his friends as the victim of a rapid consumption. He unbosomed his feelings to his relations upon the subject of preaching; but there he met with the most positive and decided discouragement; and he tried to dismiss all thoughts of the subject from his mind. But in vain: they followed him constantly, and when he strove against them he was lost in darkness; when he encouraged them, he was happy.

On Sunday, October 5th, 1794, he offered his first social prayer in a public assembly, and on the 14th of November following he delivered his first exhortation: we extract from his journal.

"About this period, I attempted to speak a few words of exhortation in public, for which my parents gave me tender reproof, which was like a sword in my heart, fearing lest I should run too fast.

"One day I felt impressed to exhort again, but, fear-

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ing the reproof of my relations, I neglected my duty, to shun the cross, but horror and condemnation seized upon my mind. I began to reflect, if in the beginning of my pilgrimage I have such trials to encounter, what will it be if I attempt to go into the vineyard to face a frowning world? nay, let the consequence be what it may, saved or damned, I am resolved I will not preach the gospel; and if ever one felt the pains of the damned in this world it appeared to me I did.

"I was filled with horror and darkness whilst awake, with fearfulness and frightful dreams by night for nearly the space of four weeks, until, one night I was awaked by surprise, and in idea there were represented to my view, two persons, the one named Mercy with a smiling countenance and having a book in his hand, said to me, "if you will submit and be willing to go and preach, there is mercy for you"; the other, by the name of Justice, with a solemn countenance, holding a drawn, glittering sword over my head, added: "if you will not submit, you shall be cut down; now or never." It appeared to me that I had but one half hour for consideration, and if I still persisted in obstinacy, it would be a gone case forever.

"I put my hands together, and said Lord I submit to go and preach thy gospel; only grant my peaceful hours to return and open the door.

"At the dawn of day, I arose and withdrew to the wilderness to weep and mourn before God; at length, the light of his countenance shined into my soul, and I felt humbled under his mighty hand, willing to become any thing as God should see fit."

Still his trials continued. His health was extremely poor, he was afflicted with a violent asthma, and had no means of obtaining an equipment for the work of the

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itinerancy; his parents, too, were opposed to his becoming a preacher, though he at last obtained a promise from his father that he would not hinder him, provided, he could obtain a horse and other necessaries for his work.

Nov. 9, 1795, he writes, "Being again tried in my mind in regard to preaching, fearing lest I should run too fast and querying from what quarter my impressions came, I dreamed that I was walking in the solitary woods beside a brook, and saw a beautiful stalk about eight feet high: from the middle and upwards it was covered with beautiful seeds. I heard a voice over my head saying to me, 'Shake the stalk that the seeds may fall off, and cover them up: the seed will be of great value to some, though not to thyself, but thou shalt receive thy reward hereafter.'

"I shook the stalk and beautiful speckled, red seed fell off, and I covered them up with earth and rotten leaves, and went on my way to serve the Lord.

"Some time after, I thought I was there again and saw a large number of partridges or pheasants, that had been scratching up a great part of the seed. I discovered them and was very sorry and went and drove them away and watched it to keep them away. Then I tho't I began to preach, and immediately awaked, when the parable of the sower came into my mind.

"19th. I dreamed I saw a man in a convulsion fit, and his countenance was expressive of Hell. I asked a by-stander what made his countenance look so horrible —said he, the man was sick, and relating his past experience, his calls from time to time, and his promises to serve God; and how he had broken them: 'and now,' said he, 'I am sealed over to eternal damnation,' and instantly the convulsion seized him.' This shocked me

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so much that I instantly awaked, and seemingly the man was before my eyes.

"I dropped asleep again, and thought I saw all mankind in the air, suspended by a brittle thread over Hell, yet in a state of carnal security. I thought it to be my duty to tell them of it, and again awaked, and these words were applied to my mind with power, 'there is a dispensation of the gospel committed unto you, and woe unto you if you preach not the gospel.' I strove to turn my mind to something else, but it so strongly followed me, that I took it as a warning from God.

"Dec. 31. I felt my heart drawn to travel the world at large, but to trust God by faith, like the birds, for my bread was difficult, as my strength was small, and I shrunk from it."

On the 7th of January, 1776, he was sent for, to visit Tolland, that his public gifts might be judged of by his brethren previously to his being sent out to preach.—He also visited New-London Circuit, East Hartford, and other places, where he held several meetings, at one of which he was suddenly taken sick and obliged to leave the desk. He continued to visit other places until Feb. 5th, when he returned home; on his way, having missed the road, he narrowly escaped being frozen to death in the woods. Of this excursion he writes,

"I am glad that I went, although there was great opposition against me on every side. I am every where spoken evil of. I feel the worth of souls lie near my heart and my duty still to be to preach the gospel."

By an unexpected kindness on the part of his uncle, his difficulty respecting a horse was removed; he offered to sell him one, on a year's credit, if he could find bondsmen. Four of the society gave their names and Lorenzo was at last equipped for the work of the itine-

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sancy. His parents also, finding him determined, relaxed their opposition and furnished him with clothing and money. With this and a certificate of his moral character, he set out again on another evangelical excursion. We shall here make such extracts from his journal, as will give the reader a correct idea of his trials and success, at least, as he viewed them.

"March 30, 1796. This morning early, I set out for Rhode Island, in quest of Jesse Lee, who was to attend a quarterly meeting there. As I got on to the road, I looked about and espied my mother looking after me, until I got out of sight; this caused me some tender feelings afterwards.

"April 1st. Upon my arrival at Cranston, in R. I., I found that J. Lee was gone to Boston. I set out after him and found, at the preachers' boarding house there, that Lee had gone to the East; and their advice was, to go to Warren, R. I. with Thomas Coope, who was going to set out that afternoon. Accordingly I joined him company to *East-Town*.

"Sunday, 3d. This day for the first time I gave out a text before a Methodist preacher, and being young in years and in the ministry, the expectations of many were raised, who did not bear with my weakness and strong doctrine, but judged me very hard and would not consent that I should preach there any more for some time."

He continued to preach on Warren Circuit for three months, when at a quarterly meeting, held June 3d, he was dismissed from the Circuit with orders to go home. The following document contains his dismission.

"We have had brother Lorenzo Dow, the bearer hereof, travelling on Warren Circuit, these three months last past. In several places he was liked by a great many people; at other places he was not liked so well, and at a few places they were not willing that he should preach

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at all; we have therefore thought it necessary to advise him to return home, for a season, until further recommendation can be obtained from the Society preachers of that Circuit.

JESSE LEE, ELDER.

JOHN VANIMAN,
THOS. COOPE.

Rhode-Island, July 3, 1796.

To C. Spry, and the Methodists in Coventry."

Upon receiving this singular certificate, he says:—"Two or three handkerchiefs were soon wet through with tears; my heart was broke. I expostulated with them, and besought for further employment." After preaching at several places on his route, he reached home, where he says, "My parents asked me whether I was not convinced that I did wrong in going. I told them no, but was glad; others began to mock and cry out, 'This man began to build, and was not able to finish.'"

Shortly after this discouraging event, we find him receiving a license from the Rev. C. Spry, with permission to labor on Tolland circuit until the quarterly meeting Conference, to be held shortly after at Enfield. But he chose to make a visit to his sister, at Hanover, N. H., where he met J. Lee, who gave him decided demonstrations of disapprobation. However he kept on his way, preaching as he had opportunity, until the time of the Enfield quarterly meeting, which he attended. Here he wished a recommendation to the ensuing Annual Conference, when, after much trouble and delay, one of the preachers informed him that his *license* was sufficient, and bade him attend the Conference.

On the 20th of September the Conference was held at Thomson, (Conn.) where Lorenzo was examined by the bishop, but after strong opposition from T. Cooke,

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J. Lee and N. Snethen, he was rejected on the plea that he had no written recommendation. This rejection so affected him that he could take no food for thirty-six hours.

Determined not to be baffled, Mr Dow set out to travel on his own responsibility, when he was sent for by one Phillip Wagar, with whom he labored on Orange circuit three months. While on this circuit he writes:

"October 12th. I never felt the plague of a hard heart as I do of late, nor so much *faith* as I now have that inbred corruption will be done away. I never felt the worth of souls so near my heart as I do of late, and it seems as if I could not give vent enough to it. Lord! prosper my way.

"October 20th. Satan pursues me from place to place. Oh! how can people dispute there being a devil! If they underwent as much as I do with his buffetings they would dispute it no more. He, throwing in his fiery darts, my mind is harrassed like punching the body with forks and clubs. Oh! that my Savior would appear and sanctify my soul and deliver me from all within that is contrary to purity.

"Nov. 1st. A few evenings since, I dreamed that a minister came and reproved me harshly whilst I was preaching. In this place (Belcher) it was fulfilled, for a Baptist preacher in the congregation accused me of laying down false doctrine: presently a Presbyterian affirmed the same likewise because I said a christian would not get angry. Here also appeared some little fruit of my labor."

After three months severe labor on the above circuit, Mr Dow was so discouraged by the inward trials of his heart that he determined to leave it and spend some time in the neighborhood of his sister's residence. He

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accordingly set out on his journey to New Hampshire. The first day he took a cold so violent, that he was nearly deprived of his voice. At Brattleboro' his friends advised him not to proceed as a violent snow storm was raging, but Lorenzo had appointments out and that determined him: he proceeded, and after plodding his tedious way through ten miles of newly-fallen snow, reached his first scene of labors, where he says, "a solemn time we had." From thence he pursued his way, at the hazard of his life, fifteen miles farther, through a snow that was now knee deep on the level, but in consequence of a severe wind was fast creating dangerous drifts. But he persevered and, though much wearied and chilled, reached his appointment. This affords us another instance of his energy and perseverance.

Reaching his sister's, he felt disposed to spend some time in study, but dissatisfied with the confinement it required he soon re-commenced his erratic wanderings round the country. At Enfield, N, H., he was invited to settle among them. Of this he says, "This was somewhat pleasing to nature, as by it I could have ease and acquire wealth; an elegant, new meeting house being also ready: but something within would not suffer me to comply. Still feeling it my duty to travel, I went in to Canaan, Lyme, Dorchester, Orford, Hebron, New Lebanon, Strafford, Tunbridge, Chelsea, Hartford, and many adjacent towns: and the feather edge of prejudice was removed and some few were awakened and converted to God."

The following conversation, which occurred at Vershire, Vt., in 1797, between him and Rev. N. Snethen, is interesting, as it displays that native independence of mind so peculiar to Mr Dow. Said Mr S. "J. Lee disapproves of your travelling into so many new places, and

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what will you do provided he forbids you preaching?"

Lorenzo replied: "It does not belong to J. Lee or any other man to say whether I shall preach or not, for that is to be determined between God and my own soul; only, it belongs to the Methodists to say whether I shall preach in their connexion. But as long as I feel so impressed, I shall travel and preach, God being my helper: and as soon as I find my mind released, I intend to stop, let people say what they will."

"But," said Mr S. "what will you call yourself? The Methodists will not own you, and if you take that name, you'll be advertised in the public papers as an impostor."

"I shall call myself a friend of mankind," said Mr Dow.

"Oh! for the Lord's sake, don't; for you are not capable of it, and not one of a thousand is; and if you do, you'll repent it," replied Mr S.

"I am in the hand of God, and I feel submissive," was the answer of Lorenzo as he rode off towards his appointment.

At Charlestown he met Mr J. Lee, who informed him that he must obtain a new recommendation from his native circuit or not think of being admitted into Conference. And at the Orange circuit quarterly meeting, he forbad the preacher to employ Lorenzo any more. As Mr Lee rode away Mr Dow ran after him and said, "if you can get no text to preach upon between now and Conference, I give you Genesis, xl. 14."

Returning home, Lorenzo preached in his native place and obtained a recommendation to Conference by a unanimous vote of the Society. While at home his mind was harrassed by strong temptations, and on one occasion he sought the river for the purpose of committing

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the cowardly sin of suicide: but a thought of eternity prevented him. He felt impressed to visit from house to house, but resisted the impression, and strove to escape the cross but, as he says, "the thorns by the way scratched him, and to take up one end of the cross it dragged hard;" a remark which is as true as it is quaint. He then resisted and overcame the temptation by visiting upwards of sixty families in succession.

Visiting Granville circuit, he labored successfully at several appointments. At Suffield, Northampton, Conway and Buckland, many souls received our precious faith through his labors. Having dreamed one night that he saw a field of boundless dimensions filled with corn and exposed to the ravages of the birds who infested it, he felt encouraged to labor more zealously than ever, and in the space of twenty-two days, he travelled three hundred and fifty miles and preached seventy-six times! These were Herculean labors, and yet Mr Dow was a man of slender form and constitution.

Sept. 19th, 1797, the Conference met at Wilbraham, Mass. Here Mr Dow's case came up, and after much opposition from J. Lee and others it was voted to permit him to travel, by about two-thirds of the Conference, but it was not thought best to permit his name to appear on the minutes. So he was given into the charge of Rev. S. Hutchinson, who was to employ him or send him home, as he should judge best.

This act appeared to Mr Dow to be a virtual rejection of his claims to a place in the ranks of the Methodist itinerancy, and after many mental trials he publicly renounced the name of Methodist; assigning as a reason, "that the preachers would not receive him as a brother." He also determined to visit some distant part of America, where Methodism was yet unknown, and

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after raising up societies offer them and himself to the connexion. Such were the plans of a wounded and grieved mind.

But a difficulty stared him in the face. He had *lost* his surtout, and his coat and shoes were *worn out.* He possessed no means of procuring more. Distressed and embarrassed, he sought the woods and prayed. God refreshed him, and a few days after, the people, of their own accord, supplied all his necessities. Agreeably to his resolve, he started for Deerfield, where he narrowly escaped drowning as he forded the river. At last, he reached Windsor, Vt., where some were converted. While here, the preacher on his former circuit wrote for him to attend their quarterly meeting. He did, and after some explanations from Mr. Hutchinson, he agreed to labor in his charge, agreeably to the expressed will of the Conference. Mr. H. told him if he did well for the next three months, all would yet be well; otherwise he should die. So Lorenzo entered upon his work, convinced that nothing but an extensive revival under his labors could secure him a standing in the Methodist Church.

With this conviction, he began his ministry at Pittstown, N. Y., on Cambridge circuit, where a great excitement attended his preaching. Thus he went round the circuit, preaching and visiting from house to house, and stirring up a prodigious interest. The wicked howled, the lukewarm complained, the country was in an uproar! They called him "*crazy Dow.*" But in spite of all this, many, very many were converted to God.

Still, Lorenzo was tried, and meeting with Br. Hutchinson, he besought him to send him home. This he refused, and bade him stay another quarter. He therefore continued his labors, though he met with many hard

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speeches to discourage him. We insert a few incidents that occurred on this circuit, as they are illustrative of his mode of laboring with sinners. We give them mostly in his own words, as in our own, they would lose most of their interest.

"At Poultney, I began to question a young woman about her soul, but met with cool answers. Well, said I, I'll pray to God to send a fit of sickness upon you, if nothing else will do, to bring you to God; and if you wont repent then, to take you out of the way, so that you shall not hinder others. Said she, if you will pray for such things as this, you cannot be the friend you pretend to be to my soul; and I'll venture all your prayers. But she soon began to grow uneasy and restless, and went into one room and into another, back and forth; then she sat down, but could get no relief. The whole family, except the father and son, began to grow outrageous towards me, and I went seven miles late at night for the sake of family quietness. Shortly afterwards, that young woman began to seek God."

"At Skeinsboro' was a woman who found fault with me for exhorting the wicked to pray, saying, the prayers of the wicked were an abomination to the Lord. But I told her, that was *home-made scripture*, for there was no such passage in the bible. I besought her to pray, but she replied, I cannot get time. I then offered to buy the time, and for a dollar she promised to spend one day as I should direct, if it were in a lawful way; provided she could get the day. She did not think that I was in earnest, but I turned to her mistress, who promised to give her a day: then, throwing a dollar into her lap, I called God, and about thirty persons present, to witness the agreement. She besought me to take it again, which I refused, saying, if you go to hell it may follow and en-

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hance your damnation. About ten days elapsed, when her conscience roaring aloud, she took the day and read two chapters in the bible, and retired thrice to pray. Before night, she felt distressed on account of her soul, and soon found the comforts of religion."

He thus describes a scene which was enacted at Easttown: "Solemnity rested upon every countenance, and in the morning the congregation was triple its usual number. This neighborhood, I visited from house to house, and conversed personally with the youth. I found two thirds of them under serious impressions, and in this private conversation they promised to pray for a season. One of these broke her promise and strove to escape my sight, but following her to a neighboring house, I sat at the door, and would not let her out until she promised to serve God or the Devil for a fortnight: she chose the latter, saying, I can't keep the other. I called God to witness, and said, I'll pray that you may be taken sick before the fortnight's up—and left her. Before night, she began to grow uneasy, and in about a week was hopefully converted to God."

"One evening, while T. Dewey was exhorting, a flash of forked lightning pierced the air, and rolling thunder seemed to shake the house. Some screeched out for mercy, some jumped out at the windows, and others ran out at the door. From this night, the stir became visible, and thirteen of the youth that night resolved to pursue religion. A young man, named Gideon Draper, said, 'If I can stand the crazy man, I will defy all the Methodist preachers to convert me.' I talked with him; he objected, 'I am too young;' but here God brought him down, and he is now an itinerant preacher."

On the 20th of June, he attended the quarterly meeting at Pittstown. Here they had a most powerful meet-

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ing: more than a hundred souls were blessed and quickened. The love feast began at nine o'clock, A. M., and did not close until nearly night.

On that circuit he had travelled six hundred miles in four weeks, and preached seventy, or seventy-five times.

After the quarterly meeting, he renewed his labors. At Brandon, a wealthy merchant and his niece, attracted by curiosity, attended his meeting, fell under the influence of his word, and soon afterwards, with nearly fifty more, joined the society. He also preached at Hindsbury, Monkton, Starkborough, Williston, Richmond, Cambridge, and other places, with much power and effect.

At St. Albans, a hearer made a disturbance, and Lorenzo reproved him. He threatened to prosecute. Mr. Dow defied him, and at a subsequent meeting he attempted to wring the nose of our preacher, but was defeated by the interference of others, and turned out of doors. The next day, he waylaid him until he grew chilled, and was obliged to retire to a house to warm himself. While there, Lorenzo passed him unhurt.

On the 10th of September, he was taken sick while preaching at Danby. It was the commencement of a fever. The physician who was called in, was a wicked man, and administered medicine that increased his fever. His attendance and accommodations were very wretched. He grew worse fast. As a remedy, he drank twenty-four cups of water, and grew better, but was still very sick. He then caused himself to be carried on a sort of bier to a rich man's house, several miles off, where he hoped to find an abundant hospitality: but he was disappointed; they gave him hardly any attention, and he grew very sick, and suffered much. His enemies reported him to be dead; the report spread; his

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relations heard it and went into mourning, and several of the preachers ventured to preach his funeral sermon at various places.

Soon, however, some of his spiritual friends heard of his sickness, and sent him the means of comfort, and one, Mary Switzer, sent a wagon with a promise if he would come to her father's residence, his wants should be supplied. He went, at the hazard of life, twenty-seven miles, where with good nursing and proper nourishment, and, as he thought, by special interposition of divine power, he recovered after an illness of ten weeks. On the events recorded in this chapter, we offer no remarks, but leave the reader to make his own reflections.

CHAPTER III.

HIS VOYAGE TO, AND RECEPTION IN, IRELAND.

At the Conference in 1798, Mr. Dow was admitted on trial. Thus, the desire of his heart was at last accomplished; upon his reception, S. Hutchinson remarked to the Rev. J. Lee: "This is the crazy man you have been trying to kill so much."

We do not find the name of his Circuit on his journal. He speaks of going north to Argyle, to Shermon's Patent, to Queensborough, to Rutland and Brandon, where he preached with such faithfulness that he called the sun, moon and stars, the beasts and fowls to witness that he was free from the blood of their souls. During ten months' preaching on this circuit, he says, that "two

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hundred were taken into the Society, and as many more went off and joined the Baptists and Presbyterians."

After the first of January, 1799, he went to labor on Pittsfield Circuit, "the most despised of any in New-England." On the 3d, he writes, "I began to pursue the Circuit regularly, after my irregular manner, preaching to sinners, lukewarm professors and backsliders."

At Lenox, on this circuit, he nearly perished in a snow storm. At Pittsfield, they refused to receive him into their houses. At Adams and Standford, revivals followed his labors, as also at Troy and Greenbush. At the latter place crowds flocked to hear him. He told them one day that God had promised to convert two souls that day, and if they were not converted then he would consent to be branded on the forehead with the mark of liar, and on the back with hypocrite. The people felt astounded—they watched, and two persons sought the Lord on that very occasion.

At New Concord, religion was low. He told them God would revive his work and then prayed that something awful might occur to move them, if nothing else would do it; and, by a strange coincidence, one of a company of youth riding out shortly after, said, "I will ride as Christ rode into Jerusalem." At once his horse started—ran and threw him off. He spoke no more! A revival soon broke out there.

At Spencertown, an old man told a large congregation that he was crazy. He replied, "People do not blame crazy ones for their behaviour; and last night I preached from the word of the Lord; but when I come again I will preach from the word of the Devil." "This," he says, "tried our weak brethren; however the people came out by hundreds to hear the new doctrine. I spoke

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from Luke iv. 6, 7, and an overshadowing season we had of the divine presence."

The following anecdote illustrates his peculiar mode of personal labor with sinners. He writes:

"I besought a family (at Spencertown) to promise to serve God, but upon receiving a refusal I could not eat my breakfast, and set out to go away in the rain. Conviction seized the minds of the family, they followed me with tears and made me the promise."

His perseverance with sinners is forcibly shown in the following. At Lenox, "lived a young woman much prejudiced against religion. Her parents besought me to say nothing to her about her soul, lest, she should be prejudiced and hardened more. I said to her,

'Sophy, if you'll read a chapter every day till my return, four weeks hence, I'll give you this bible.' She, thinking I was in jest, said she would. I instantly gave it to her. At my return, as she said, she had fulfilled her promise. I requested a second; which was, that she should pray twice a day, in secret, another four weeks. She said, 'You'll go and tell it round, if I do.' I assured her I would not. She replied, 'I'll retire, but not promise to kneel.' On my return, I requested one promise more, viz: to pray once a day, kneeling. She promised, and was converted."

Towards the close of the Conference year, his health failed him. His food did not nourish him, and he requested permission of the Conference to take a voyage to Ireland, for the recovery of his health. This request the Conference refused to grant, and they appointed him to a circuit on the confines of Canada. Though disappointed, he yielded his inclination to the will of the Conference, and made arrangements to repair to his circuit after visiting his parents.

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For his services on the Pittsfield circuit, he writes that he received *ten dollars.*

During the session of Conference, he had visited Albany, Lansingburg and Niskenna, and having received his new appointment, he set out for his native town.—Here he remained a month, preaching and visiting in his usual nervous and energetic manner; after which, he started for his circuit. His parting from his friends, is so singular a scene that we cannot forbear inserting it, chiefly in his own words. It seems that he had prayed for the privilege of preaching one funeral sermon, while at home. A class-leader died, and he had the opportunity. Hundreds attended. Having concluded his sermon; he said,

"Ye all see the decline I am in, and I take you to record my walk and conversation since I first professed religion, and my faithfulness to you now, and if God permit, I intend to see you again, at the end of eleven months; but it is impressed on my mind, as though I should never see you again in *time.* I therefore bid you farewell until the judgment day. Then taking my youngest sister by the hand I bade her farewell, and begged her to strive to meet me in heaven, and rather than have her turn back to sin, I told her I would sooner come back and preach her funeral sermon. Another sister, and my mother and brother-in-law I shook hands with likewise. My father's trials were so great he withdrew, (I suppose to weep) and then mounting my horse in sight of the assembly, the sun shining from the western sky, I called it to witness against that assembly, if they would not repent, that my skirts were free from their blood; then putting the whip to my horse I rode forty miles that evening without dismounting."

Mr. Dow now entered upon the labors of his new cir-

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cuit with zeal, energy and success. Here, he preached in the towns bordering Mussisque bay, Onion and La Moille rivers. Souls were converted under his ministry. His health, however, continued to decline, and his disposition to visit Ireland seems to have kept pace with his declining health. Accordingly, at the first quarterly meeting of the circuit, at Essex, he made known his determination to leave the place and to proceed forthwith to Ireland. His brethren opposed this really wild expedition with much earnestness; but to no purpose. Lorenzo was decided, and nothing could deter him from prosecuting his favorite plan. Accordingly he disposed of his horse, watch and other articles of personal property, and having collected his whole wealth he found himself possessed of a purse of *six guineas!* besides which, he had a small stock of provisions for his voyage. With this meagre supply of means, he took his departure from Mussisque river, and in a day or two reached Montreal.

As the incidents which occurred before his embarkation contain some interest, we shall again let Mr. Dow speak for himself.

"Discovering several vessels lying at the wharf, at Montreal, I walked on board one of them, inquiring where she belonged and whither she was bound.

The captain answered, "Belongs to Quebec, and bound to Dublin."

"Will you give me a passage?"

"Have you plenty of money?"

"What shall you charge?"

"Sometimes people give fifteen guineas, but I will carry you for eight."

"I'll give you five guineas and find myself; will you carry me for that? If not, I must return to the States."

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"I will, but you are a fool for going from a plentiful country, with peace, to that disturbed island."

"I then gave him his money, bought some more provisions, and had a few shillings left. The vessel soon after put down the river a few leagues.

"October 16th. A woman passenger said, "I judge this man 's a Methodist."

I, turning away with an air of disdain, replied, "What do you lump me in with that despised people for?"

She answered, "because you don't drink and be jovial and cheerful as the rest of us are; but you are gloomy and cast down like that people."

"Well," said the sailors, "we'll try him over the ground and see what he is made of." Then they began to put tar on my face and tallow on my clothes, until I told the captain he ought to make them behave more civil. However, I was the object of all their sport for seven days, on our way to Quebec. During this time I suffered much from the cold, having no blankets, and lying either on a cable or across some potash barrels.

"One morning a lieutenant came on board, and describing my dress, inquired if such a person were in the ship. I went on deck. The officer then said, 'You have been at Lapareri and were thought to be one of McClen's party—a spy—and I have come a hundred miles to apprehend you.' I showed him my license and some private letters, and told him my business. He replied, 'I believe you are an honest man, and if you will enlist I will give you a bounty and a sergeancy—if not, you shall be pressed.'

"'I replied, 'Fight I cannot, in conscience, for any man; because it would be inconsistent for a man one hour to be praying for his enemies and the next learning to handle a gun to shoot them."

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The lieutenant troubled him until they reached Quebec, which was that evening. He then gave him a lodging and let him go: but we return to his journal.

"The next morning I inquired for Methodists, and through the medium of an English lad, found a few backslidden ones, and collected about a dozen English people to a meeting in the evening. The next evening the congregation increased to thirty; thence, to about a hundred and fifty during the five days I was there. A woman on the first day had invited me to dinner; then, her husband invited me to eat and drink as often as I needed, during my stay. This I looked upon as providential.

"This woman was very inquisitive to know what I had procured for my voyage, and, the day before I was to set sail, she gave me all the small articles that were lacking. The last evening, after preaching, several persons of their own accord came forward and laid down several pieces of money, amounting to several dollars.—A buffalo skin and a blanket were given me for my bed on the voyage. Thus, that God who I believed had called me to go this voyage caused my wants to be supplied, and I thought if he thus far had opened the way, step by step, what reason had I to doubt but what all my journies might be made as prosperous as this? I think about twenty were stirred up to seek God, during this short stay, who earnestly entreated me to tarry with them; but not prevailing, sought a promise for my return in the Spring, which I gave them not; but said, 'If God will, perhaps I may see you again.'"

On the 28th of October, 1799, Mr Dow sailed from Quebec. Nothing worthy of record occurred during the voyage. Like most other men when first they tempt the ocean, he suffered from sea sickness; he also had sev-

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eral severe spiritual conflicts and endured some inconvenience in one or two tremendous gales that assailed them on their passage. On the 26th of November the vessel reached a place called Larne, on the north of Ireland, where she was detained, by adverse winds, nineteen days. We again quote from his journal, that the reader may see how this eccentric man succeeded among strangers.

"Nov. 27th. This morning I went on shore, having no proper recommendations with me. As I entered the village I inquired for Methodists; a lad directed me to inquire for John Weares, a school master. Meeting him at the door of his house I asked, "Are there any that love God here, or in town?"

"He replied, 'My wife makes more ado about religion than all the people in town; come, walk in.' I went in, but found him an enemy to the truth.

"In this place no regular society had been established; until, a few days previous, nine women were joined in class. One of these kept a school, and permitted me to occupy her school room for a meeting. With much difficulty I got a few collected in the evening, to whom I spoke. After meeting, a loyal woman scolded me because I did not pray for the King.

"I replied, that I came from a country where we had no King, and it was not natural for me to do so; she excused me and invited me to breakfast."

During his stay here his congregations continued to increase, and a deep religious interest was created, so that, to use his own expression, "one and another were telling what God had done for their souls." While at Larne he slept on a bed, the first time for many months, it having been his practice to lie on the floor on account of his asthma. But finding the floor of his bed-room at

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Larne composed of hard earth, he was compelled to resort to the bed, and slept untroubled by his old disturber. We now give his own description of his arrival and reception in the city of Dublin:

"December 15th. After two days sail I landed in Dublin. Having a letter, I sought to find him to whom it was directed; a custom house officer for *two and sixpence* piloted me there, but in vain; the man was not at home; and night coming on, I scarcely knew what to do. The family would not receive me, so I inquired for Methodists. A chaise driver said, 'I know where one lives;' and for a shilling I got him to conduct me to the house.

"After rapping, the door was opened by a boy, who informed the mistress that a stranger wanted her husband. She said, 'let him come in till he comes home.' By and by, in came her husband, William Thomas, who stopped and looked, and then with a smile shook hands with me. After I told him my case he invited me to tarry all night. In the evening I attended meeting at Gravel-walk, where I was called upon to pray.

"The next day, I called to see the preacher, Mr. Tobias, and made my call known unto him. He heard me, and advised me to go on board again, and return to America. He then offered me a half-crown, which I refused, and with tears left him. I had now only *two shillings* left!

"In the evening, at Whitefriar street meeting house, I was again invited to pray and sing: but Mr. Tobias checked me, and took the hymn out of my mouth. After meeting, he gave me a sharp reprimand."

Thus embarrassed, Mr. Dow scarcely knew what to do. Without money, friends, or means of living, it seemed as if he must perish unknown and unaided in a for-

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eign land. Still he found consolation, he says, in the promises of God. He was much strengthened by a dream of a bowl of meal, which, being leavened, spread far and wide. But we return to his journal.

"Dec. 20th. Whilst we were at family prayer, a Scotch soldier overheard us: he came in, and invited me to preach in the barracks at Chapel-izod. I did so several times, and other opportunities offering themselves in different barracks, I improved them, and at Islandbridge God began a revival, and a society was formed. I had a strong desire to visit the country towns: at first, the door seemed shut, but at length a person, who had been expelled society for a scruple of conscience, sent word to me that he was going to Queen's county, and if I was minded to go, he would bear my expenses. I accepted his offer.

"26th. Taking the canal boat, we proceeded to Monastereven, where we walked to Mount Mellick. Here I found a man out of society, who had been abused, which had occasioned a separation of about thirty who held meetings by themselves. I held several meetings in the neighborhood, and we had refreshing seasons from the presence of the Lord. A quarterly meeting was held there, and I petitioned for liberty to go into the love feast, but was denied, because, said they, you belong to no particular people.

"My congregations were so large that no private house could contain them; upon which my friends, contrary to my advice, obtained the preaching house. I was unwilling to cause divisions, especially as the preacher had left strict orders not to let me into the house.

"From Mount Mellick I returned to Dublin, where I found two letters requesting me to return with all speed to Larne. I had received money enough to return, from

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the withdrawn members. After holding several meetings in the barracks, I set sail with only *two shillings* left, after paying my passage. After being out thirty hours, we were compelled to return on account of a fearful storm."

The next extract strikingly illustrates the benevolence of Mr. Dow's heart, and may teach many of our cold-hearted, wealthy christians a useful lesson.

"Jan. 20th, 1800. To-day, I embarked again. As I was going on board, I heard the shrieks of a woman: turning round, I saw one weeping, as if her heart would break. I asked the cause: she said, she had three children at home who had eaten nothing since yesterday, and that she had not a sixpence to buy bread for them, and her husband would not receive his wages until Saturday night. There was a dialogue in my mind about my duty to relieve her, as I inquired how much better my present circumstances were than her's: however, I gave her one of the shillings I had left; and O how grateful she appeared! I then went on board, and we put to sea.

"On the 22d, we gained Belfast harbor, and anchored within two miles of the town. I jumped into the pilot's boat, and gave him my remaining shilling to be taken ashore. We reached the town through a rough sea, about six o'clock in the evening, and I wandered up and down, till recollecting a letter I had in my pocket. How to find the person to whom it was directed, I did not know, but feeling my heart drawn up an alley, I went to the door and rapped. The people desired to know what I wanted. I told them, and they invited me to take tea —a favor I received as from the hand of God. A lad then conducted me to the house I wished to find, where I found the mother of sergeant Tipping, in whose room

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I had preached at Island-bridge, and who had made me the bearer of his letter.

"Here I lodged a few days. I also saw the preacher, Andrew Hamilton, Jr. To him I related all my situation, and he gave me the right hand of fellowship, with liberty to improve round his circuit, so long as my conduct should be such as it was at Larne. He also gave me money to pay the passage of a letter to New York to get justice to my character."

From Belfast Mr Dow travelled to White Abbey, Carrickfergus, and Ballycarey, at each of which places he proclaimed Christ to the people. From Ballycarey, he proceeded to Larne. Of this visit he says: "I spent some more time here, not altogether in vain. The society when I left it amounted to about sixty in number.—Such a village I never met with before, for universal friendship to me. One man, named Martin, shewed me every possible kindness whilst I was confined by a breaking out, which was generally thought to be the small pox."

From Larne he proceeded to visit the Isle of Magee, Strade, Cogray, Doe, Carley, Ballinure, Bryantang, Kilwater, and Belleaston. He speaks of good and refreshing seasons enjoyed at all these places. Returning to Larne he met a magistrate on the way, with whom he held the following characteristic dialogue:

"Where are you going?" inquired the magistrate.

"To Larne," answered Lorenzo.

"Where did you come from?"

"Ballycarey."

"What's your occupation?"

"I have none."

"Where do you belong?"

"No where."

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"What, are you strolling about the country?"

"Yes, I have no particular place of residence."

"Where's your pass?"

"I have none."

"Where were you born?"

"North America."

"Well, to America you shall go again—come, go with me to the guard-house."

Lorenzo made no reply, and the magistrate continued,

"What do you follow, and what did you come after?"

"I follow preaching," said Mr Dow, "and came here on account of my health; and Methodist preachers don't apply to magistrates for passes."

"Well," said he, observing I could not walk fast, my feet being sore, "if ever I see you this way again I'll send you to prison."

"I replied," says Lorenzo, in his journal, "You are at your option and can do as you think proper." Then he put his whip to his horse and rode on.

"March 6th. My soul is pained on Zion's account. The sores upon my feet grow worse, and I have no one, who can sympathise with me in my singular state.

"Sunday, 16th. I preached in Larne for the last time to many hundreds of people, and a melting season it was. It is hard to part with young beginners, but the will of God be done.

"April 1st. Quarterly meeting was held in Belfast, where I met several preachers who treated me with love and friendship. One's name was Wood. A woman at Newry had said, 'God has forsaken the Methodists, and will bless them no more.' Mr Wood replied,

"God has not forsaken them, but will bless them again, and twenty souls will be converted before Saturday night."

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"How he came to speak these words he could not tell; it was the beginning of the week, and there was no visible appearance of a revival. But the next evening some were awakened powerfully, and just twenty, before sunset on Saturday, professed to receive remission of sins.

"In Belfast I held some meetings in the street, for which I was sent to prison. But A. Hamilton said to the officer,

"Preaching in the streets is a privilege allowed us by government, and they will give you no thanks for your loyalty in sending this young man to prison, for he seeks to do no harm if he can do no good."

"I got a good opportunity to speak to the prisoners by this means, and was shortly let out. I bless God for this singular event, for it brought more people out to meeting."

From Belfast Mr Dow proceeded to Dublin. His passage was very boisterous, and he was driven by stress of weather into Ramsay Key, in the Isle of Man, where he preached, and visited several families. On his passage he experienced much insult and persecution from the sailors; and the night previous to his landing, he dreamed that he held two meetings in Dublin. Of his reception in Dublin he writes:

"I went to my old lodgings at W. Thomas's, where I continued about twelve days to let my feet grow a little better; but the same shyness still appeared among the Methodists.

"Here I saw one who, hearing I was sick in the North, had sent something for my relief, and who now gave me more to bear my expenses.

"May 6th, I took the canal boat for Monastereven, where I tarried a few days, and the edge of prejudice

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seemed to be removed in general. We had some refreshing meetings, though the preaching house was shut against me by strict orders from the preachers.

"A door being opened I rode three miles and held four agreeable meetings A man carried me to Knightstown, near Mount Melick, as my feet were so sore I could not walk; my hands likewise were so swelled, I could neither dress nor undress myself. So I tarried with T. Gill for several days, holding meetings in the evenings, the fruit of which I expect to see in the day of eternity. Thence, I rode to Maryborough, where I found kind friends and held four meetings. Thence to Mount Melick, where we had refreshing times. Then I hobbled to T. Gill's and spent a little time more."

While here Mr. Dow experienced some very severe spiritual conflicts. He was overwhelmed at times with doubts respecting the propriety of the path he was pursuing, but he came forth from the conflict with a strong determination to persevere in calling sinners to God.

From Mr. Gill's residence we find him, shortly after, laboring at the towns of Hall, Moat, Gullamore and Mountrath. While in the latter place as he lay on his bed, he says, "a preacher came in and looked and went out, and inquired, and came in again and calling me brother, shook me by the hand. I questioned him as to his mind about my leaving America, and about having a meeting appointed in his preaching house: said he,

'It is hard to judge in a case where it comes down on a man's conscience. But I cannot encourage you according to discipline; so I will let you alone. But br. Averill told me if I saw you, to bid you call on him.'—So we parted in love."

On his way to Donoughmore, Mr. Dow called on Mr. Averill, who gave him permission to speak in his pulpit,

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remarking, 'I believe you are sincere, but lie under a powerful temptation in coming away from America.'

From Donoughmore, he proceeded to Durrow, Kilkenny, Innisteague, Ross, Enniscorthy, Carnew, Gorey, Eicon, Rathdrum and Wicklow, at most of which places he held a greater or less number of meetings, with, however, nothing remarkable or worthy of notice connected with them. But we will now return to his journal.

"From thence (Wicklow) I came to Dublin, about the 15th of July. Here I met Dr. Coke, who had just returned from America. By him, I received a letter from my dear friend, I. Mitchell, who was so unwilling I should come away; also, another from R. Searle. These gave me some refreshment. About this time, I received a letter from my parents and sister, which gave me comfort.

"Dr. Coke requested me to go a missionary to Halifax or Quebec; and upon conditions that I should promise obedience to his directions for six years, would bear my expenses, and see that I wanted nothing in the way of books, clothes, &c. Having twenty-four hours' consideration, I weighed the matter, and returned my answer in the negative, as in tender conscience I durst not leave the kingdom yet; at which time, tears flowed plentifully, and it seemed as if my head were a fountain of waters. The doctor grasped me in his arms, gave me a hug, and went his way.

"At the time he made the proposal, one preacher sat down by my side, and said:

"'What do you desire or request the Conference to do for you?'

"I replied, 'Nothing, only that the preachers should not speak against me to blacken my character, thus to

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prejudice the people aainst me to hedge up my way and hurt my usefulness.'

"He then removed to the opposite side of the table, and said:

"'If he attempts to travel in the name of a Methodist, and preach in the streets, the mob will be upon him; and if they once begin, they will attack every Methodist preacher that comes along, and fall upon our Irish missionaries next: and if they begin, it will be hard to stop them, and government will immediately conclude we are at the head of these disturbances, or the occasion of them, by which means they will deem us enemies, and take away some of our privileges.'"

The doctor remarked in reply,

'There was never such a thing known in the midst of external and internal wars and commotions that preachers were permitted to travel and hold meetings as oft as they pleased, and I dont know but your travelling about may do more harm than the conversion of five hundred souls may do good. I can't say, but I shall be under the necessity of writing to Lord Castlereagh to inform him, who and what you are; that we disown you, &c.; then, you will be arrested and committed to prison, and if you once get in gaol it will be hard to get out'

"These things were mentioned for my consideration during the twenty-four hours; but the impression upon my mind was so strong, that if the government had threatened to send me to prison in irons, as yet I durst not consent to go."

This conversation explains the grounds upon which Mr Dow was received so coldly by the Irish preachers, and upon which the Conference afterwards voted to afford him no countenance. Though this determination hedged up the way of an individual and exposed him to

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many inconveniences, yet, as it seemed necessary, in the view of those devoted servants of Christ—the Methodist clergy, to secure the good of the cause at large, we cannot but concur with their resolution. For, the promotion of the general good deserved more regard, than the wishes of *one* individual, and he, one of the most odd and eccentric of his race. As to the reality of his *impressions* we pass no opinion, except to remark that Mr. Dow was evidently a man of great nervous sensibility, and peculiarly vivid imagination—how easy with such a mental temperament to mistake the wanderings of desire for the dictates of a heavenly teacher.

At this period of his wanderings Mr. Dow published a short account of his christian and ministerial experience, in a pamphlet of twenty pages. He gratuitously distributed an edition of about three thousand of this, his maiden, literary performance.

CHAPTER IV.

LORENZO'S FURTHER TRAVELS IN IRELAND AND RETURN TO AMERICA.

On the first Sabbath in August (1800) as Lorenzo was returning from a meeting he had held in the Barracks, he was taken violently sick. Upon reaching his lodging it was ascertained, that, that hateful disease, the small pox, was upon him. Upon the recommendation of a Quakeress, a physician named Johnson was sent for, who, having conceived some curiosity concerning Mr. Dow, readily responded to his call, and afterwards became his fast friend and helper. This gentleman at-

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tended him through his painful and dangerous sickness of forty-four days, with unwearied assiduity. He even had him removed to his own residence as soon as his strength permitted the removal. During this long affliction the wants of Mr. Dow were abundantly supplied by the spontaneous liberality of the people.

His state of mind during this trying affliction may be learned from the following extract from his journal:

"Here I despaired of life and expected to die; but the Lord was as precious to my soul as ever. Three things I desired to live for. 1st. I wanted to attain higher degrees of holiness, that I might be happier hereafter;—2nd, I felt the worth of souls and an anxious desire to be useful to them;-3rd, I wished to see my parents once more, lest when they heard of my death it would bring them to the grave in sorrow. What I wished to die for, was to get out of this troublesome world and to be at rest with the saints above; yet, I felt resigned to go or stay as God should see fit: sensibly feeling the presence of God and reading my title clear to the mansions of glory; the very sting of death was gone, so that it appeared no more for me to die, than to fall asleep and take a nap."

Of the Doctor who so kindly entertained him Mr Dow says,

"I think of all the people I have met with during four years and seven months' travel, this doctor has shewn me the greatest kindness and friendship: for which may God reward him in the day of eternity."

Becoming convalescent, Lorenzo exerted himself to obtain the use of a meeting house. He was refused by several, but at length procured the use of a Hall belonging to the Kilhamites or Methodist New Connection.—There he held several meetings, without any special effect.

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A letter from Rev. S. Hutchinson to A. Hamilton, respecting his character in America, was received about this time and proved of essential service in removing the gathering prejudices of the people in Dublin.

His health continuing to improve he resolved to leave this hospitable city and visit the country towns and villages.

He now continued his itinerating practice and visited Rathcoal, Lucan, Athy, Carlow, Hacket's town, Tinnehely, Killiveany, Rednah, Roundwood, Castle-caven and Echon, holding meetings and visiting in his usual curious manner, but meeting with nothing peculiarly worthy of being recorded.

At Echon he met with the Rev. M. Lanktree, the Methodist preacher on that circuit. He treated Mr. Dow with great kindness and with much christian courtesy, giving him liberty to travel any part of his field of labor. He begged Lorenzo to accept a razor and to remove his beard; this however he declined, stating that "something within prevented him, as it was a guard, sentry, or watch to remind me of duty, and that if ever I fell away, I should never be reclaimed."

Of this devoted minister, Mr. Dow has recorded this honorable testimony: "He, I think, is one of the holiest men I have met with in Ireland."

From Echon he proceeded to Arklow, Carnew, Castletown, Ballymurtah, Clough, Ross, and many other places, and as Waterford "had lain on his mind" for several weeks, he set out to visit it. His reception here we will give in his own words. On reaching the city, he called on the preacher, Mr. Z. Worrell. Of him he says:

"He gave me the right hand of fellowship. I told him look out what he did, lest others should blame him.

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I spoke at night, and on Sabbath morning too. On Monday evening, through the intercession of the leaders, I held a third meeting, and appointed a fourth. The house was well filled, and in the congregation were several Quakers. There was considerable movement among the people.

"In Pill-town, we had a shaking time: here, I pasted some printed rules for holy living in the streets, as I had done written ones in several other places.

"At Capperquin, I put up at a Roman Catholic's, which took all the money I had, amounting to 2s. 6d. English; and on my way to Tallow, the next day, a magistrate overtook me, and asked me,

"'What have you got in that bundle?'

"'Papers,' I replied.

"'What papers?' asked he.

"'Rules for holy living.'

"'Where did you sleep last night?'

"'Capperquin.'

"'You have made good speed this morning—where was you born?'

"'North America.'

"'What did you come here after?'

"'Partly on account of my health, and partly by an impression on my mind, believing it to be the will of God.'

"'And what do you do here?'

"'I strive to persuade people to serve God.'

"'Well, that is a good practice, but do you meet with much success?'

"'I am striving to do what I can, but it is the Spirit of God that must accomplish the work.'

"He then proposed several of the questions again and again, with some others; I suppose to see if I would

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contradict myself. I then gave him a paper and a pamphlet, and told him if he wanted further information to search me.

"He said, 'There are many who go about to stir up the minds of the lower class, but my mind is satisfied concerning you;' and so he rode on."

His visit to Cork was somewhat trying to his feelings. He thus describes it:

"I went to the assistant minister, and asked him,

"'What privilege will you grant me?'

"He replied, 'Go away, and come at such an hour, and I will tell you.'

"Calling again, he said, 'I have talked with some of our most respectable friends, who think it not proper to give you any encouragement, as it would be too great encouragement to imposters, and we think you to be out of your sphere.'

"'But,' said I, 'suppose I hold meetings in town not to intrude upon your meeting hours, nor yet say any thing against you, neither lay down contrary doctrines?'

"He replied, 'It will be taken as opposition, if you hold any meetings, any where, at any time, here.' So I parted with him.

"Sabbath morning, I heard one preach, and then by impression upon my mind took upwards of a hundred of my handbills or printed rules, and went through the town distributing them. The next morning, feeling the need of some money, I attempted to sell my watch, but could find none that would buy it. At length, I went into another watch-maker's, who looked at me, and said,

"'Tell me your cheapest price.'

"I said, 'A guinea,' it being not half its value. He asked me what countryman I was. I burst out a crying, and he gave me a breakfast, a guinea and a shilling;

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and I gave him a pamphlet and paper, and requested a guide out of town. I gave the guide half a guinea to carry to the man who had provided my bed and board, as he had a wife and three others of his family sick at the time."

From Cork, he went to Brandon, much discouraged, but, after a few days, gained much favor with the people there. From thence, he sailed to Dublin, where he arrived after an absence of eleven weeks and two days, having travelled, by land and water, about seven hundred English miles. Here he was cordially received by his old friend, Doctor Johnson.

From Dublin, he wrote the following letter to the preacher who had repulsed him at Cork. We insert it as an illustration of his character and feelings.

"I don't see how you could in justice take it as wicked opposition, if I did, nor said nothing against the Methodists, provided I held meetings, without judging me hard. I acknowledge that you treated me with less severity in hard words, than I expected: but lest you should write letters before me, and hedge up my way, I left Cork as I did. And now, remember if souls be lost in consequence of it, that will lie at your door; for God knows, if I could have kept my peace of mind, I would not have left America, but in tender conscience, I was constrained to come."

The reception of this laconic note is thus described. The bearer, delivering it, remarked to him, "Sir, here is a letter from Lorenzo."

The preacher replied, "Oh, is he in Kinsale? (Reads the letter without changing countenance.) He is displeased because I did not let him preach. Did he preach in Kinsale?"

"Yes, sir, to large congregations, and a prospect of good."

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"I'm glad there is a good prospect—he has been a zealous preacher in America, and came away against rule or order of his assistant—he follows his own feelings too much—he is quakerized."

"I believe," replied the bearer, "he is led by the dictates of the Spirit, for his labors are owned of God."

"Poor man, he fatigues himself—I told him he ought not to walk so much. I bid him call on me in the morning in order to give him some aid, but was too ill to see him."

"I don't think Lorenzo would accept of it, sir! he is not a burden to any of our societies."

"I hear he is abstemious and will not take sufficient nourishment. He won't take clothes, and such a poor figure as he cuts! Why when he went to Brandon and stood at the people's door, they could not tell what to make of him": and the preacher concluded his remarks about the letter."

Mr. Dow spent the greater part of January 1801 in the city of Dublin. By the aid of one, Alice Cambridge, an expelled Methodist, he obtained the use of a large room and preached about thirty times during his stay.—The following curious extract exhibits his peculiar mode of endeavoring to excite religious attention.

"Having it impressed upon my mind to give the people of Dublin a general warning, and believing the judgments of God were hanging over the place, I got about three thousand handbills printed, such as lay upon my mind, and the greatest part I distributed among the quality and decent kind of people. One I enclosed in a letter, and gave it to a sentinel in the castle yard, for the Lord-lieutenant; but, fearing he would not get it, I got another framed and directed in gilt letters "for the Lord-lieutenant," sealed it in black wax and paper,

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and tied tape round it—this I left in the porter's lodge.

"I got two others framed in black and directed in gold letters, one for the merchants, the other for the lawyers. The first I hung up in the Royal Exchange; the other I left on the floor in sight of the lawyers in the hall of the four courts and walked out."

He also left a pamphlet in all the letter boxes at the college; and then feeling his "mind free of the city" he left it on the 1st of February, on another route into the country. During this trip, of more than six weeks, he visited Tullamore, Bin, Tuam, Hollemount, Castlebar, Nappogh, Pullagh, Capparico, Foxford, Ballina, Sligo Dungannon, Lisburn and Belfast, preaching, visiting and distributing his handbills with his wonted energy and eccentricity of manner.

From Belfast, he proceeded to Dublin, and feeling as if his work in Ireland was accomplished, for the present, he prepared to return to America. On this occasion, his faithful friend Dr. Johnson befriended him and procured him abundant means for a comfortable passage home; and on the 2nd of April (1801) he sailed from Dublin for New York on board the ship Venus: after a tedious passage of forty-seven days he arrived at the quarantine ground at Staten Island.

Upon landing in New York, he was cordially received by his old friend Rev. S. Hutchinson and some others, and after much halting and debating of the question in his mind, he concluded to accept a station from the conference, though, he says, "I had no sooner consented, the Lord being my helper, than an awful distress came over my mind." However he remained true to his promise, and was received into his former standing by the conference (on trial) and appointed to Dutchess and Colombia circuit, N. Y., with David Brown and William

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Thatcher—his presiding elder was Freeborn Garretson. He thus describes his reception on this circuit:

"Distressed, I sailed to Rhinebeck. When I arrived at the Flats I called at a Methodist's and got a meeting appointed for the night. One of the principal members came and inquired,

"'Who is stationed on our circuit?'

"I replied, 'Brown, Thatcher and Dow.'

"Said he, 'Dow! I thought he had gone to Ireland.'

"I answered, 'He has been there but has lately come back.'

"'Dow! Dow!' he remarked again, 'he will break up the circuit.'

"So we parted. After meeting, I appointed another at the new meeting house, then building, which tried them at my boldness they not knowing me. Next day some desired to know my name, which I desired to be excused from telling. I held a number of meetings in this place yet I could not speak with life and power as formerly, but felt as if I was delivering my message to the *wrong* people. For it had been in my mind to return to my native town and there begin and travel extensively."

For the first quarter he regularly visited the appointments on his circuit, and after the first quarterly meeting he visited his parents in Connecticut. Here, he was kindly received, but he says they expected too much of him. From Coventry he went to Norwich, New London, Middletown, and New Hartford. At the latter place, he hired a ball room and spoke to a promiscuous audience from, 'After I have spoken, mock on.' Here he met with some disputants on the subject of predestination, &c., but he put them to silence by saying,

"If all things are foreordained, it was foreordained

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that I should talk as I do; and you are not reconciled to it, and of course are not christians, but deceiving yourselves, according to your own doctrine."

He then returned to his circuit and entered upon his duties, with his mind still distressed and a severe pain in his side. This pain increased, and on the seventh day an ulcer broke on his lungs and he became very weak in body. This weakness increased until he had hardly strength sufficient to meet his appointments. This, he imagined to be an evidence that he was out of his sphere.

At the next Quarterly meeting, on the 24th and 25th of October, he was directed by the presiding elder to labor on Litchfield circuit, (Conn.) He accordingly preached at Litchfield, Milton, Kent, New Milford, Washington, Woodbury, Goshen, Winchester, Bristol, Farmington, Northington, Granby, Barkhemstead, Hartland Hollow, Colebrook and Winstead, and remained on the circuit until the quarterly meeting of November 21st and 22nd.

His mind was still powerfully exercised on the subject of quitting his circuit: he says he felt it to be his duty to travel at large on the continent. Still he was unwilling to expose himself to the censure of the conference.

At the quarterly meeting for the circuit, he tried to obtain the consent of Mr. Garretson to visit the South. "But," he says in his journal, "Garretson, my spiritual grandfather, would not consent; but offered me a location on the circuit, if I would say I could travel no longer. At length, I strove to get him to say, if it was the opinion of brother Moriarty that my health was declining, he would not charge me with disobedience at the next Conference—he replied, you must not labor in your usual way, but like other preachers, i. e. filling the regular appointments only—and thus it was left."

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After this meeting, he again visited his parents and communicated his design of visiting the South. To his surprise, they did not oppose it, though they preferred to have him remain in the regular work. Feeling himself unable to supply the appointments on his circuit, he got a brother Fox to fill them and made arrangements for his departure to the South. He was unable to see Mr. Moriarty, whose opinion respecting his journey he wished to obtain. His license having been so written by Mr. Garretson, that it would only answer for Dutchess and Colombia circuit, he destroyed it, and thus left himself barren of all recommendations, when on the eve of his departure to a distant and strange part of the land.

On the ninth of December, Mr. Dow set out on his uncertain journey. He went to New York, preaching at New Haven on his way. From New York he sailed with Captain Peleg Latham to Savannah, where he landed on the eighth of January, 1802.

He had procured the means for this voyage and for purchasing a horse by the sale of a library of books given him when he left Dublin by his never-failing friend Dr. Johnson; but after he paid his passage and his friends had furnished him with provisions, he had but one dollar and a half remaining: his feelings, during this expedition, may be learned from the following extracts:

"Natural and human prospects appear dark: what is before me I know not; my trust is in God. My trials are keen—indeed it is a trial of my faith to go; but Jesus is precious to my soul. There is but one in all Georgia, that I know, I have seen before, Hope Hull, my spiritual father, and to him I never spoke."

He thus describes his reception in Savannah:

"Friday, 8th. I landed in Savannah and walked

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through the town. I found a burying ground, where I spent an hour in prayer and thanksgiving for my deliverance and for a prosperous journey. I inquired for Methodists, but found no regular ones in town. But one of Hammet's party, Adam C. Cloud, a preacher, gave me the liberty of his preaching house that night, in which I spoke to about seventy whites and blacks."

He also preached on the following Sunday and Monday evenings in the African meeting house: speaking of the colored preacher, he says:

"Andrew, the black preacher, had been imprisoned and whipped until the blood ran down, for preaching, as the people wished to expel religion from the place, he being the only preacher in town. The whites at length sent a petition to the Legislature for permission for him to preach, which was granted. Said he (Andrew) to me: 'My father lived to be an hundred and five years old, and I am seventy, and God of late has been doing great things for us. I have about seven hundred in my church, and now I am willing to live or die as God shall see fit.'"

The white hearers of Mr. Dow offered him a collection, which he, as usual, refused, lest his motives should be impugned. But old Andrew placed eleven dollars and a half in his hand, as he was leaving town, which he accepted. He also found two dollars among the fragments of his provisions, left at the close of his voyage, which he supposed his friends in New York had placed there for his assistance. With this timely aid, he set out from Savannah.

It should have been remarked, that Mr. Dow's health had visibly improved during his voyage; his cough had left him and his strength was rapidly returning.

On the Sabbath after he left Savannah, he preached

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at Pukisaking, though at first, he was strongly suspected of being an impostor; but finding his name on the minutes they were satisfied. In preaching, he says, the "melting power of God was felt and tears were rolling on every side." Here too, the people compelled him to take several dollars in money.

On the 20th of the month (January) he reached Augusta where he was received very coolly, at first, and was unable to procure lodgings: but, as he was about to seek the shelter of a grove of trees, a negro followed him with an offer of entertainment from his mistress, which he accepted. After a day or two, he crossed the river to Camelton, where he held several meetings.—From thence he went to Ucher and Upton creeks and held meetings with good effect. On the 10th of February he arrived at Hope Hull's, his spiritual father. "I found him," says Lorenzo, "in a corn-house and saluted him with 'How do you do, father?' His reply was somewhat cool, but he agreed to make me an appointment in the court house. After breakfast, before he had started for town, I took a quantity of handbills, and running through the woods got to town first, distributed them among the people and cleared out before he arrived.—This made a great hubbub among the people, no one knew who I was, or where I came from; but when he came in to make the appointment, he unfolded the riddle and this brought many out to hear. Next night, I spoke again, and the latter congregation was larger than the first. A young clergyman from Connecticut, after I had done, voluntarily made a flowery prayer, in which he gave me a broadside.

"Hope Hull intreated me to return to New England, and agree to take a circuit, and wander no more. He said many things that discouraged me much, when I

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gave way to reasoning; but, when I put my confidence in God, and submitted the matter to Him, I felt peace and happiness of mind, and courage to go forward.

"Hope Hull also gave me a paper, directing me where to call. I cautioned him on what he did, lest he should be censured for opening my way; said he, 'I leave every man to paddle his own canoe!'"

He next proceeded to Greensborough and Oglethorpe, where he held meetings; and at the latter place a negro woman fell, as if dead, in the meeting, under the influence of his subject. Thence, he travelled to Franklin, Elberton, and Petersburg. At this latter place, he was kindly received by one Mr. Solomon Roundtree, who, says Mr. D. "showed me the greatest kindness of any man since I came South." Thence, he went to Vienna, and other places, holding meetings and distributing handbills on the way. On the 7th of March, he again reached Augusta. Here he was kindly received by a Mr. Waddle, a Presbyterian clergyman, and Stith Mead, the Methodist preacher. He preached during the week, with much power and effect. He says, "solemn countenances were soon seen in the streets."

A curious instance of his eccentricity occurred while he remained in this vicinity: we give it in his own words:

"On Wednesday evening, we had a meeting in Harrisburg. On Thursday evening, the man who had just finished a job about the meeting house, kept the key, so that it was with much difficulty we obtained it: he assigned as the reason, arrearage of pay. We told the people of it. I mentioned, that I esteemed it a privilege to have such a house to hold meetings in, and for my share, felt willing to give ten dollars towards the deficiency, and if they would come forward and subscribe

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liberally, perhaps they might not feel the loss of it, for God might bless them accordingly. We got upwards of seventy dollars that night. I told the youth, if they would come to a prayer meeting next evening, I would give them some hymn books. About six hundred persons came out; to whom I gave seventy hymn books, making about a hundred in all. Sunday afternoon, I gave my last discourse in Augusta, and then requested those who were determined to set out and seek God, to let me take their names in writing, that I might remember them in my devotions when gone. About *seventy*, who had been careless, came forward."

The next morning, he set out for Charleston, from which place he had resolved to embark for New York, as his mind now directed him thither. On his way, he found it difficult to procure lodging at nights: people were afraid and suspicious of him, such was his strange and uncouth appearance. At last, he succeeded in reaching Charleston on the 22nd of March. Here, he was kindly received, and held several meetings, at one of which upwards of two thousand persons attended. Among his friends in this place, he makes honorable mention of Messrs. Mathews, Monds and Terpin. After remaining a few days, he sailed from Charleston in a vessel bound to New York.

Thus ended this arduous journey through a considerable portion of Georgia. The most of his travelling was performed on foot. When we consider his pecuniary circumstances; his want of credentials; his almost total unacquaintance with the inhabitants; the obstacles he had to contend against, arising from suspicions, curiosity, and opposition to his anti-disciplinary course; and then behold him gaining access to thousands of hearers, and see him successfully preaching the gospel of Christ,

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we can but agree, that Lorenzo was a man of a most indomitable perseverance—of untiring energy. The same remark might, with equal justice, and with perhaps more force, be made respecting his visit to Ireland.

CHAPTER V.

HIS SOUTHERN TOUR.

On the 8th of April, Mr. Dow landed in New York. Two days after, he was seized with an inflammatory fever, and lay confined at the house of brother Quackenbush. Of his state of mind while thus afflicted, he says:

"The sting of death was gone, and sometimes I turned my thoughts on future joys, and realized that some of my spiritual children had gone before and I still absent from Jesus. O how did my soul wish to be in those sweet realms above. But then, turning my thoughts on time, I considered the value of souls, and that poor sinners were in the dangerous, dark, blind road, and I felt resigned to go or stay as God should see fit."

After twelve days' affliction, he recovered. The preachers in the city, he says, were shy, but he obtained permission to preach in the state prison. He addressed the prisoners several times, and a few of them manifested deep contrition of heart under his appeals. Then, finding a vessel about to sail for Middletown, (Conn.) he embarked without a cent to pay his passage; but the captain, though a stranger, charged him nothing. Reaching New Haven, he debarked and preached; some threw

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stones at him, but one irreligious young man gave him a dollar, with which he succeeded in travelling to Middletown.

Here, he was kindly received, and held seventeen meetings. On the 22nd, he visited Eastbury, and was, as he says, "treated with friendship seven times more than I expected, particularly by Elder Broadhead, who had written to me in Europe a friendly letter, stating that many preachers and people in my native land wished to see my face again."

"Sunday, 23d, I was permitted to preach for the first time at a quarterly meeting, and the melting power of God was present. I sent forward about threescore appointments to different parts of the state, though I saw no way how I could get on to fulfil them. However, Providence provided a way. Abner Wood, one of the preachers, having an extra horse, offered it to me very reasonable: so I gave him an order for eighteen dollars I had left in Mr. Garretson's hands, and let him take a watch, a woman had given me just as I left Ireland, at what price it should be thought proper. Brother Burrows gave me a saddle, and John Nicholes a whip."

About this time, he was deeply convicted of the need of a deeper work of grace in his heart, and meeting with Calvin Woster, he explained to him the way of obtaining sanctification by faith. With his usual perseverance, he sought this great privilege of the gospel—nor did he seek in vain. While groaning out his desires to God, he says, "the burden dropped from my breast, and a solid joy and a gentle running peace filled my soul."

Of the effects of this blessing, he says: "From that time, I have not had that extasy of joy or that downcast of spirit as formerly, but more of an inward, simple, sweet, running peace from day to day. My soul is more

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like the ocean, whilst its surface is uneven by reason of the boisterous wind, the bottom is still calm. So a man may be in the midst of outward difficulties, and yet the centre of the soul may be calmly stayed on God.

"Tuesday, 25th, I found my friends well in Coventry —held some meetings, and then proceeded to fulfil the errand I felt to be my duty, namely; to travel the continent at large, to speak on certain points, which I conceived to be in the way, to the no small injury of Christ's kingdom. Gilead and Hebron were the first of my visitings on this tour, and the power of God was to be felt. Lord, open my door, and prepare my way through the state."

Lorenzo now recommenced his journeyings to and fro. We find him visiting and preaching in the towns of Scotland, Canterbury, Preston, Stonington, Groton, New London, Colchester, Andover, Pomfret, Thomson, Brooklyn, Franklin, Norwich, Sterling, Plainfield and Bozrah. In traversing the country to fulfil these appointments, he says:

"I fell in with the bishops, on their journey to the East. Mr. Asbury was more friendly than I expected, and said I missed it in not stopping at the New York Conference, where perhaps I might have been ordained: and, he added further, that my name was taken off the minutes, as they kept none on but such as travelled regularly. Mr. Whatcoat said, we should join as one man to go forth as an army to hold each other up; but if you attempt to travel at large, you will meet with continual opposition from your brethren, and this will have a tendency to discourage you, and weaken your hands, and wean you from your brethren, so after a while you will fall away." Upon this meeting he makes no comments in his journal, but it appears, from his subsequent prac-

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tice, that he still remained firm to his purpose of travelling at large.

After this meeting with the Bishops he again traversed the length and breadth of Connecticut, in his usual manner. At the close of this tour, he was offered a recommendation by Rev. Daniel O'Strander for '*local deacon's*' orders, but after some reflection he declined it, lest by becoming ordained, he should render himself liable to be censured for breach of discipline, in his erratic mode of life.

After "freeing his mind" in Connecticut he went to New York in a very destitute condition, being, through an accident, without a change of clothing. Here, his wants were amply supplied by a gentleman from Georgia, Mr Solomon Roundtree, who accidentally saw him in the streets. After preaching several times in the city of New York, he traversed the northern part of the State, and from thence proceeded to Upper Canada.—And preaching in various towns on his route, with no occurrences worthy of note, he returned to the United States, passing through the northern part of Vermont into New Hampshire and thence into Massachusetts.

At Boston he was strongly opposed by Rev. T. Lyell, then stationed there, so, after a short stay, he left and then pursued his way by stage and on foot to Connecticut, and on the 9th of November reached home.

The next day he started for *Georgia*, having, beside an old mare and travelling equipments, *twenty-five cents* in his purse. At Philadelphia he met with much discouragement from Messrs. Cooper and Ware, who, he says, "hatchelled me in such a manner as I never was before." From Philadelphia he passed on to Wilmington, and crossing Delaware he arrived in Baltimore, where the preachers all discouraged him.

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At Georgetown he met bishop Whatcoat who, he says, "treated me with love and tenderness, and told me where to put up at Alexandria and Dumfries." At Halifax, he was taken for an impostor, and when he reached Stetesville, North Carolina, he was so reduced as to be compelled to sell his watch. Here, he met with the Rev. Phillip Bruce, who at first opposed but afterwards befriended him; he also held several meetings and had several dollars given him, which he appropriated towards the purchase of a horse, his own having been taken sick on the road. On the 2d of February (1803) he reached Petersburg (Georgia), where he was at once recognized by a lad, who spread the report that "the *walking preacher* had got back."

During the months of February and March he visited a considerable part of Georgia, preaching in a large number of towns and villages with various success. At one place, the Baptists befriended him with much warmth and kindness, but afterwards, hearing him denounce the doctrines of election and reprobation, their friendship turned to hatred and they opposed him with a bitter and violent opposition. Upon this, his friends advised him to prepare his *thoughts* or "*chain*" for publication.

He now determined to visit the Indian country westward of Georgia. Accordingly, the kindness of his friends having furnished him with a pass from the Governor, with a good horse, an ample supply of clothing, a valuable watch, and a purse of fifty-three dollars, he set out on his tedious and perilous journey; having first sent a string of appointments to Virginia by his friend Mr. Mead.

On the 19th of April, he set out on this laborious and dangerous tour through the wilds of the Southwest.—Crossing the Oconee river, he found a party going the

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same route. With these he traversed the countries lying between and on the banks of the Tombigbee, Alabama and Flint rivers, preaching where he could get an opportunity to red and white men. After a tedious journey of eight hundred miles, he reached Natchez, where he found many kind friends and held several meetings. From Natchez he proceeded through Tennessee into Kentucky, and thence into Virginia to fill the chain of appointments made for him by Mr. Mead.

On this journey he narrowly escaped being destroyed by a party of Indians, who had sworn to revenge the death of one of their number by the death of a white man. They met him in the woods of Cumberland and, seizing his bridle rein, menaced his life. While they were venting their wrath in their uncouth gibberish, his horse started sideways, the Indian who held the bridle let it slip from his hands, and Lorenzo, applying his riding whip to his horse, the faithful beast started at full gallop, and being of superior speed, escaped.

He also experienced much personal suffering at times; and was once nearly arrested as a horse thief; but after a journey of more than four thousand miles he returned to Georgia, having been absent about seven months.—When he left he was well equipped, but on his return he thus describes his personal appearance:

"I had no stockings, shoes or moccasins; no outer garment: my coat and vest were worn through to my shirt; my hat case and umbrella were spoiled; my pantaloons were worn out; my watch I had parted with to bear my expenses, and I had not the same valuable horse."

While this destitute condition shews the hardships of this erratic tourist, it also exhibits an unwonted self-denial; for he says, that many pounds were offered him at

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different places, but that he almost uniformly refused to accept aid, lest it should militate against his success as an Evangelist. Whatever opinion we may form of his motives for his general course of conduct, this habit of refusing aid from generous-hearted strangers certainly does much towards establishing his character for a sincerity of desire to do good. But once more among his friends he scrupled no longer to receive assistance, and he was therefore soon equipped in decent style for travelling.

He next visited the upper counties of Georgia, where, he says, "I had refreshing seasons." Here he was informed by General Stewart "of a man who heard the doctrine of unconditional election and reprobation preached up: the devil told him, he was one of the reprobates, which drove him to despair, and he put an end to his life by blowing out his brains"!

The following extracts from his journal will show his peculiar modes of holding meetings at this time:

"Nov. 20th, I arrived at Camp Meeting at Rehoboth: I took *Master* "I AM" for my text; observing, that he offered a great reward for runaways, whose marks I would describe. The auditory, amounting to about five thousand, sunk into a solemn silence whilst I described the diabolical marks of sinners, and the rewards for their return.

"Nov. 23d, I spoke at Louisville in the State House. Brigadier General Stewart was present. I attacked A-double-L'partism (Calvinism) and proposed a covenant to the auditory to meet me at the throne of grace for a limited period of time. The gentlemen, observing General Stewart arise, followed his example as a sign of their compliance with the proposal."

While at Louisville he received "a recommendation

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as a preacher of the gospel to the world of mankind, signed by the Governor, Secretary, and twenty-eight members of the Legislature, with the great seal of the State."

In December, he attended the sittings of the Georgia Conference, where he met Bishop Asbury and Dr. Coke, both of whom, he says, treated him with kindness and cordiality. He preached once during the session of the Conference.

In the early part of January 1804, he visited Charleston, where he preached both in the Episcopal and Methodist churches. From thence, he proceeded to North Carolina, and afterwards into Tennessee. After enduring some hardships and spending all his money in crossing the Celuda and Alleghany mountains, he reached Newport in time to fulfil a previous appointment, and then he proceeded to Knoxville, that he might satisfy himself as to the nature of a singular exercise then prevailing in that region, called the *jerks*. At Knoxville and Seversville he saw several persons "have the *jerks*, though they strove to keep still as they could: their emotions were involuntary and irresistible, as any unprejudiced eye might discern."

He thus describes a jerking scene at Mary's-ville:

"Here, I spoke to about one hundred, and many appeared to feel the word, but about fifty felt the jerks; at night, I lodged with one of the Nicholites, a kind of Quakers who do not feel free to wear colored clothes. I spoke to a number of people at his house that night. While at tea, I observed his daughter to have the jerks: she dropped the tea-cup from her hand in violent agitation. I said to her: 'Young woman, what is the matter?'

"She replied, 'I have got the jerks.'

"I asked her how long she had it. She said: a few

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days, and that it had been the means of the awakening and conversion of her soul, by stirring her up to serious consideration about her careless state.

"Sunday, Feb'y 19th, I spoke in Knoxville. About one hundred and fifty appeared to have the jerking exercises, among whom was a circuit preacher, named Johnson, who had opposed them a little before. After meeting, I rode eighteen miles to preach at night. The people of this settlement were mostly Quakers, and had said 'the Methodists and Presbyterians had the jerks because they sung and prayed so much; but we are a still and peaceable people, and therefore do not have them.' About twenty of them came to meeting; but their usual stillness and silence were interrupted, for about a dozen of them had the jerks so keen and powerful as to occasion a grunt or groan when they jerked."

Mr. Dow's opinion of this strange practice may be learned from the following extract:

"I have seen Presbyterians, Methodists, Quakers, Baptists, Church of England, and Independents exercised with the jerks; also gentleman and lady, black and white, the aged and the youth, rich and poor, without exception: from which, I infer, as it cannot be accounted for on natural principles, and carries such marks of involuntary motion, that it is no trifling matter. I believe that the most pious are rarely touched with it, and those naturalists who wish to try to get it are excepted: but the lukewarm, lazy, half-hearted professor is subject to it, and many of them are alarmed by it and stirred up to seek God. The wicked are more afraid of it than of the small pox or yellow fever, but the persecutors are more subject to it than any, and they sometimes have cursed and swore and damned it whilst jerking. There is no pain attending the jerks, except they resist it, and then

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it will weary them more in an hour than a day's labor; which shews it requires the consent of the will to avoid suffering."

Lorenzo now travelled, partly on foot and partly on horseback, into Virginia, to fill appointments made six months before. At Abington, after preaching he announced his next meeting for that day thirteen months, and then proceeded to Turswell. From thence, preaching at many places on his way, he proceeded to cross the Blue Ridge to Culpepper, Charlottesville, and other places, and on the 22nd of March, in connection with his old friend Mr Mead, he held a very profitable and powerful Camp Meeting in New London.

After this Camp Meeting he continued to travel extensively in Virginia, visiting and preaching at most of the principal towns in the State, until the 24th of the following June. The most interesting incidents of this tour are given in the following paragraphs from his journal:

"April 5th. A Presbytery was sitting at Prince Edward, and many lawyers were here. I spoke to about three thousand people, standing on the stocks or pillory, on the subject of predestination and deism. A minister observing the attention of all present, and the sale of my books, remarked that the stocks were the fittest place for me.

"6th. I spoke at Tarwallet church, in the day time, and at night at John Hobson's, Jr., whom I called my papa, and his wife my mamma. His mother, nearly ninety years of age, when I asked her if she prayed, thought what should I pray for? but in the night she reflected, and asked herself 'what have I been about all my life time? I am nearly one hundred years old, and never considered my future state?' Here, conviction

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seized her mind. She went in the morning to her son's and desired prayer: in about a week she was brought to rejoice in God.

"7th. Papa took me in a chaise to Carter's-ville. I got the liberty of a tobacco shed or warehouse, where I spoke to about five hundred. One man rode into the company and continued on his horse about two hours.

"May 3d. I spoke at Pace's meeting house. Benja. Pace had borne an unblemished character as a preacher, and at length fell into a decline. Calling for his shroud and grave-clothes, he dressed himself in them; then bade his family farewell. Said he, 'I have done fighting, my soul is in glory,' and with his hands fixed in a proper attitude, he went off triumphant. This is a a match for an infidel.

"4th. I spoke four hours, lacking thirteen minutes, between two trees at Cole's Chapel, to a crowded and attentive auditory.

"6th. I spoke at Fredericksburg four times and collected upwards of forty pounds for the benefit of a free school. The little boys who heard me preach, went over town next day spelling ALL, part, few, elect, some, small number, &c.; which diverted some and exasperated others.

"11th. I received a letter from my father, giving me the particulars of my mother's dissolution and triumphant end.

"Here (Baltimore Md) br. Ostrander informed me that the New York Conference had conversed about me and some were minded to block up my way, whilst others objected, saying, 'he does no harm, but we get the fruit of his labor'; whilst the former urged, that my example was bad, for perhaps fifty Dows might spring from the same nest; so they agreed to discourage giving out

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my appointments, and it appears, that some came to this (general) conference (then sitting at Baltimore) with an intention to block up my way at once; but on seeing the Southern preachers, their prejudices deserted them and they became friendly, though before cool and distant.

"I had felt a desire to visit Boston for some time, but never saw my way open until now. George Pickering, presiding elder in Boston District, invited me to his jurisdiction, which I esteemed a providence."

At a Camp Meeting in Powhattan County, on the 10th of June, twenty-five rude men combined together to give Lorenzo a flogging; but by the timely interference of his friends, he escaped their clutches, and they were awed into quietude by the threats of the law held over them in terrorem: but we return to his journal:

"Sunday, 24th. I embarked (at Portsmouth, Va.) for New York. We had some contrary winds, horrible squalls, and calms; however, in eight days I spoke with some friends in New York.

"I put my trunk on board a vessel for Middletown, and a friend took me forty miles, whence I continued until I came near Connecticut line; and whilst raising my heart to God to open me a way for provision, I met Aaron Hunt, a preacher, who told me where to get refreshments. I did so, went on to Danbury, pawned my watch, and took stage to Hartford.

"July 10th. Walking twenty miles I came to my father's house, which appeared empty. Things seem pleasant round about, but my mother is no more. I cannot mourn, my loss is her gain. The rest of my friends are well in body, but low in religion."

Returning to Middletown for his trunk, he says, "I found the contemplation for a meeting house like to fall through. I offered them eight hundred dollars worth of

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books, to aid therein, provided they would give me assistance in putting my journal to the press." It does not appear by his journal, that this offer was accepted. Meeting with a brother Burrows, he left for Hebron, where with some others he resolved on holding a Camp Meeting. Here also he met with some pecuniary difficulty. A young horse he owned, died; a sum of money he had sent for its keeping had miscarried, and he had lost his coat. This affair very much embarrassed him, as he had sent on an appointment to Boston, and he had no means of reaching there. Just at this crisis, he says, "a letter from a motherly woman came to hand in which was enclosed a bank note." With this, he proceeded to Waltham, Mass., and put up with the father-in-law of the Rev. Mr. Pickering.

Here he found a paper maker, who for one hundred dollars down, and bonds for the remainder, would furnish him with paper for printing his journal. But where to get these means he knew not, until, he writes, "I fell asleep and dreamed when and where I could get the money. I wrote to my Middletown friends, and succeeded accordingly."

Of this dream and its fulfilment it may be remarked that probably some friends in Middletown had made him some conditional offers of aid. These offers dwelling on his mind, there is no difficulty in accounting for his dream, nor for its actual fulfilment. There is no necessity of referring it to supernatural influence.

After preaching at Boston, he returned to Springfield and Hartford, succeeded in getting his journal through the press, and started on a tour of six thousand miles to fulfil his appointments, without a cent in his pocket.—Passing through Litchfield and Danbury, he reached New York State, and preached several times on brother

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Thatcher's district, of which, however, he does not give the location. On his old circuit (Dutchess) he says, "I saw some who retained prejudice, but I continued my journey, putting up at the inns, being unwilling to screw any thing through the Devil's teeth."

Reaching Albany he preached several times, and then travelled to Weston, the residence of Smith Miller, whose daughter Peggy he afterwards married. Here on the 31st of August he held a Camp Meeting. He thus writes concerning his mode of proceeding there:

"Sunday, Sept. 2nd. It rained, and the people were punished by getting wet in the shower through not coming better prepared for encampment; it cleared up when I addressed them. I observed three companies in the woods, and, getting on a log, began relating a story concerning a bird's nest, which my father had remarked represented his family, that would be scattered like those young birds, who knew not the getting of things nor parental affection, until they came to have children of their own, which remarks made great impression on my mind. These remarks had the desired effect, and gathered their wandering minds into a train of good thinking, and prepared their hearts for the reception of good advice; several of them desired I should pray for them, and soon nine were sprawling on the ground, some of them apparently lifeless. The doctors supposed they had fainted, and desired water and fans to be used: I replied, 'Hush!' but they, to show the fallacy of my ideas, proceeded to examine them, when to their surprise their pulse was regular. Some said, 'It is fictitious, they make it.' I replied, 'The weather is warm and we are in a perspiration, whilst they are cold as corpses; which cannot be done by human art.'

"Here some supposed they were dying, whilst others

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suggested, 'It is the work of the Devil.' I observed, 'If it be the Devil's work they will use the dialect of hell when they come to.' Some watched my words in great solemnity, and the first and second were soon brought through happy, and so were all of them in the course of the night, except a young woman who had come, under good impressions, much against her father's will, thirty miles. She continued shrieking for mercy eight hours, sometimes on the borders of despair, until near sunrise, when I exhorted her, if she had a view of her Saviour to receive Him as appearing for her. Here hope revived, faith sprang up, joy arose: her countenance was an index of her heart to all beholders; she uttered a word, and soon she testified the reality of her mental sensation and the peace she had found.

"About thirty found peace, and I appointed another Camp Meeting to commence in May."

Thus far, we have seen Mr. Dow confining himself to the work of an Evangelist, laboring, it is true, in a very eccentric manner, but with much power and efficiency. Amid much powerful opposition he held on in his erratic orbit, fairly living down a great amount of prejudice and malice. Had he continued as humble and self-denying to the end of his career, his memory might still have retained a balmy sweetness, and his irregularities would have been lost sight of, in his abounding usefulness; as it was, however, it is to be feared that he ultimately lost sight of that singleness of eye, that at first made his whole body full of light, and commended him to the notice and good feelings of the christian world.

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CHAPTER VI.

LORENZO'S MARRIAGE.

As his account of this part of his experience and his remarks on the exercises of his mind previously to its occurrence are quaint and curious, we shall gratify our readers by transferring this chapter, almost entire, from his journal:

"When I was in Ireland, I saw the first pair that I thought were happy in marriage. I heard also of a young man who made a proposal of marriage; the young woman, possessing piety and consideration, agreed to make it a matter of fasting and prayer; she also told a considerate friend, who gave her advice on the subject. At the day appointed the parties met. The man said he thought it was the will of God they should proceed, and the two women thought otherwise.

"It was then submitted to me, to give my opinion, why the young man's mind differed from theirs. I replied, 'that many persons desire a thing, and from thence reason themselves into a belief that it is God's will, when in fact it is nothing but their own.'

"It appears to me concerning a person who is marriageable, and whose duty it is to marry, that there is some particular person whom he ought to marry; but I believe it possible to miss of that object and obtain one who is not proper for him. Some people think that all matches are appointed, but that, I think repugnant to common sense, for I have seen men and women in courtship put the best foot foremost and the best side out: from this, their ways would appear pleasing, and fancy be taken for love; but when they got acquainted with each other's weaknesses, after the knot was tied, the

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ways which once appeared agreeable were now odious. Thus the *dear* becomes *cheap*, and the honey is gall and vinegar. But alas! it is too late to repent. Their dispositions being so different, it is as much impossible for them to live agreeably and happy together as for the cat and dog to agree. Thus a foundation is laid for unhappiness for life.

"I was resolved when I began to travel, that no created object should be the means of rivaling my God, and of course, not to alter my situation in life, unless a way seemed to open providentially, whereby I might judge that my extensive usefulness should be extended, rather than contracted.

"Smith Miller of Western, came to a big meeting in the woods, and heard that *crazy Dow* was there, and after some time, sought and found him. He accompanied me to my appointments consisting of about one hundred miles travel. He kept, what some call a *Methodist tavern*, that is, his house was open for the preachers to call and stop. One of my appointments being near his house, he invited me to tarry all night, observing, that his daughter would be glad to see me. I asked, 'if he had any children?' He replied, 'a young woman I brought up, I call my daughter.'

"I staid all night, but so it happened that not a word passed between her and me, though there were only three in family. I went to my appointment, where we had a precious time; but whilst preaching, I felt an uncommon exercise run through my mind which made me pause for some time. In going to my evening appointment I had to return by the house, he being still in company with me. I asked him if he would object, if I should talk to his daughter concerning matrimony. He replied, 'I have nothing to say, only I requested her, if

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she hath any regard for me, not to marry so as to leave my house.'

"When I got to the door, I abruptly asked his wife, 'who had been there?' She told me; (it was probably Peggy's former suitor.—Ed.) which made way for her to observe that Peggy was resolved never to marry, unless it were to a preacher and one who would continue travelling. This resolution being similar to my own, and she, then stepping into the room, I asked her if it were so? She answered in the affirmative; when I replied, 'Do you think you could accept of such an object as me?'

"She made no answer, but retired from the room. This was the first time of my speaking to her. I took dinner and asked her *one question more*, and then went to attend my neighboring meetings, which occupied several days. But having a cloak of oiled cloth making, I went back to get it and staid all night; in the morning I observed to her, 'I am going to the warm countries where I have never spent a warm season and it is probable I shall die, as the warm climate destroys most, who go from a cold country; but if I am preserved a year and a half from now I hope to see this northern country again, and if you live and remain single, and find no one you like better than me, and would be willing to give me twelve months out of thirteen, or three years out of four to travel, and that, in foreign lands, and never say do not go to your appointment; for if you should stand in my way, I should pray to God to remove you, which I believe he would answer, and if I find no one I like better than I do you, perhaps something further may be said on the subject.' And then, finding her character fair, I took my departure."

The reader will perceive that this "queer courtship"

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took place before Lorenzo made the Southern tour described in our last chapter, though it is omitted entirely in the previous part of his journal.

"In my travels I went to the Natchez country, where I found religion low, and had hard times, but thought this country would one day be the garden of America, and if this family (the Millers) would remove there, it would prove an everlasting blessing, as it respects religion, to the inhabitants. It lay on my mind for some weeks, when I wrote to them on the subject, though I had no outward reason to suppose they would go, considering the vast distance.

"But now I found she was still single, and they all willing to comply with my request, which removed many scruples from my mind. So our bargain was drawn to a close, but still, I thought not to have the ceremony performed until I should return from Europe: but upon reflection, considering the circumstances would require a correspondence, my letters might be intercepted and the subject known, prejudice arise, jealousy ensue, and much needless conversation and evil be the result.—Wherefore, to prevent the same, a preacher coming in we were married that night, though only we five were present; this being the third of September, 1804."

Such is Mr. Dow's account of his marriage, and it is confirmed in all its minutiæ by his "Peggy," in her "journey of life." Like all other parts of his life, it was eccentric and extraordinary.

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CHAPTER VII.

LORENZO'S TOUR TO MISSISSIPPI AND THROUGH NEW ENGLAND.

The day after his marriage, in company with Smith Miller, he started on his tour. Passing through Pennsylvania and Ohio, he supplied his various appointments with no attending occurrences worthy of notice. Reaching Kentucky, he found his appointments had not been circulated, and after preaching before an annual conference then in session, he passed on to Tennessee, where his appointments had failed of being known. While here, he again witnessed the prevalence of the jerks, which he describes in the following paragraphs from his journal:

"Friday, 19th (October.) Camp Meeting commenced at Liberty. Here I saw the jerks, and some danced; a strange exercise indeed, though involuntary, yet requiring the consent of the will, i. e. the people are taken jerking irresistibly, and if they strive to resist, it worries them much, yet is attended with no bodily pain; and those who are exercised to dance and resist, feel deadness and barrenness come over their minds: but, when they yield to it they feel happy, and there is a heavenly smile and solemnity on their countenances that carries conviction to the minds of beholders.

"Sunday, 21st. I heard Dr. Porley, a converted Deist, and a man of liberal education, preach on the subject of jerks and dancing exercises. He brought ten passages of Scripture to prove that dancing was once a religious exercise, but corrupted at Aaron's Calf."

The reader will of course make due allowance for the superstitious feelings of our preacher, and also for his

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innate love of the strange and remarkable. These traits in his character may serve to explain his credence in the unnatural and offensive exercises above described.

On the 23d of October, in company with two preachers, Messrs. Blackman and Barnes, he left Franklin for Natchez, and on the 4th of November following reached that city, after enduring the usual toil of traversing woods and crossing rivers on horseback, camping on the bare ground at night, and escaping, sometimes with danger, the attacks of the roving Indians, who at that time made it unsafe for white men to pass through their Sylvan territories.

While here, he writes:

"8th. I visited Washington and Natchez, and some of the adjacent parts. Here, I must observe the truth of the maxim, 'Give the Devil rope enough and he will hang himself,' for a printer extracting a burlesque on me from a Lexington paper, just as he got his types set up, I made application for the insertion of a notice, that I should hold a meeting in the town on Sunday. This, following the other, made impression on the people's minds and excited the curious to attend meeting. When I was here before I found it almost impossible to get the people out to meeting any way, but now, I spoke three succeeding Sabbaths, and some on week days.

"Sunday, 25th. I spoke for the last time at Natchez. I then visited Selzer-town, Greenville and Gibson-port. We held a quarterly meeting at Clark's Creek. Some supposed I would get no Campers, (he alludes to a Camp Meeting he had appointed to be held near Washington, Miss.) but here, I wished to know if there were any backsliders in the audience, and begged them to come forward and I would pray for them. An old backslider, who had been happy in the old settlements, with tears

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came forward and fell upon his knees: several others followed his example. A panic seized the congregation and a solemn awe ensued. We had a cry and shout.—It was a weeping, tender time. The Devil was angry, and those without persecuted, saying, 'Is God deaf, that they cannot worship him without such a noise?'

"This prepared the way for the Camp Meeting, and about thirty from this neighborhood went upwards of thirty miles and encamped on the ground. The meeting continued four days. The Devil was angry at this also, and though his emissaries contrived various projects to raise a dust, their efforts proved ineffectual. In general, there was good decorum, and about fifty were awakened and five professed justifying faith."

After a short excursion into Louisiana, he left Mississippi on the 16th of December, to return to the North.—Crossing a ford of the Pearl river, he narrowly escaped drowning, the stream carrying him and horse several feet down the river. Proceeding, with his party, he crossed the Tombigbee and Alabama rivers, and on the 17th of January (1805) reached Georgia Settlement, near fort Wilkinson. We shall here extract from his journal such incidents, that occurred on his return homeward, as may either instruct or interest the reader.

"Thursday, 17th. We had a good time here (Fort Wilkinson). Many had heard of my marriage, but did not credit it until they heard it from my own mouth: the particulars of which, to prevent fruitless and needless conversation, I related in public; for, many said, 'I wonder what he wants with a consort.'

"January 25th. In my sleep I viewed myself at papa Hobson's with my wife, and shortly was separated to a great distance, and found myself with a horse on a high hill, from whence I could espy her, although a wil-

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derness with great rivers and swamps intervened. I felt duty to require my presence there, and descended the hill for that purpose, after I had set my compass. I soon got into a dale with a winding, circuitous road, where I could not see before me. Discouragements seemed almost insurmountable, yet *conviction* said I must go.—*Faith* said, it might be accomplished by patient diligence, fortitude and resolution. From this and a similar dream, I infer that some severe trials are at hand.

"Sunday, 27th. I spoke three times in Augusta, and had refreshing seasons. I found the first cost of my journal to be between two and three thousand dollars; the profits of which, I designed to aid in erecting a meeting house in Washington, the Federal city. A person, who had promised me the loan of one thousand dollars, found it inconvenient to perform; also about two hundred guineas worth of books were mis-sent, and cannot be accounted for; so that my pecuniary prospects are gloomy.

"Feb. 9th. Early this morning I parted with Smith Miller, who started for Mr. Hobson's, and I rode twenty miles to Salem (South Carolina) and spoke to three thousand people in the open air. Whilst I was speaking about our sorrows ending in future joy, it seemed like going to heaven with many, whose countenances were indices of their sensations.

"11th. Stokes Court House, three thousand (hearers); a solemn time.

"15th. Spoke at General Martin's, (Virginia). My heart feels drawn and bound to Europe.

"16th. Rode twenty miles to Watson's meeting house, where I spoke to a listening multitude. The bench on which I stood, suddenly let me down out of sight. Recovering dexterously I observed, it was a

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loud call for sinners to be in readiness, lest they should sink lower than the grave."

Mr. Dow proceeded from Virginia to Washington, (D. C.) where, he says, a gentleman offered him, gratuitously, a spot of land for his contemplated meeting house. From thence, he went to Stony Creek, (Va.) where, in opposition to the wishes of Jesse Lee, he held a Camp Meeting, at which, he says, 'five thousand persons were present, and about thirty souls converted to God.' Thence, preaching at several towns on his route, he went to a Camp Meeting at Ebenezer where, he says,

"Being invited to a local preacher's tent, I at first hesitated, till they agreed to give me their daughter to give to my Master. This greatly mortified the young woman, but prepared the way for her conversion. I found two young men and another young woman in the tent, with whom I conversed about their souls. The young woman was turbulent; I told her *Old Sam* would pay her a visit. This reminded her of my description of a character some months before, when I had pointed at her and said, 'You young woman with the green bonnet I mean.' Here, conviction ran to her heart; her shrieks became piercing, the other three also were convicted. This gathered christians around to wrestle with God in prayer, and He set their souls at liberty. Prejudice had been conceived in the minds of some here, which was removed by my relating in public the particulars of my marriage."

Proceeding through several towns in the north of Virginia, he crossed into Maryland and thence to Winchester, (Penn.) where he spoke to "six thousand."—From this place he travelled to Carlisle, held meetings, and then pressed on to Tioga Point, which he reached on the 14th of April, having travelled seven hundred and

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fifty miles in fifteen days, and spoken twenty-six times on the way, the appointments having been mostly given out thirteen months before. No wonder, Lorenzo frequently broke down his horses, as appears from his journal to have been the case. No horse could endure such incessant driving.

"April 22. Arrived back in Western after an absence of eight months. Peggy was not at home. Our marriage was not known in general in this neighborhood until within a few days past. It caused a great uproar among the people.

"23d. Peggy felt it impressed on her mind that I was here, and came home early in the morning, having enjoyed her health better and her mind also, than for some time previous to my absence."

After remaining at home a few days, Lorenzo attended a Camp Meeting about three miles from Western.—Here, he left his wife and proceeded on a new tour. At Albany, he was refused admission into the Methodist meeting house, and therefore preached in the Court House. From thence he passed on to Hartford, where he had an interview with the Rev. Mr. Ostrander, respecting a Camp Meeting he intended to hold on his district. Having arranged this matter to his own satisfaction he travelled to New Haven, and, pawning his watch for a trunk, embarked for New York, where he says, "I found prejudice in some minds and in some it was relieved." After attending a camp-meeting on Long Island he sailed to Black Rock in a sloop, and from thence walked to Coventry where he says, "I found my father and friends well."

On the 26th, he attended camp-meeting in Bolton, (Conn). Excepting some difficulty from the refusal of the Presbyterians around them to supply them with wa-

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ter, and a little disturbance from some wretched grog-venders, nothing remarkable occurred at this meeting.

He also attended another camp-meeting at Norton, in company with the Rev. George Pickering and others, where "the Lord was wonderfully present with his Spirit, for whilst Mr Pickering was preaching, numbers fell as if the powers of unbelief gave way. The cry became so great, that he was constrained to give over, but the work continued."

On the 10th of June we find him in Boston (Ms). But let him speak for himself.

"Monday 10, (June). Here (Boston) I spoke several times and we had comfortable times from the presence of God. I visited Lynn, where we had a precious time, though religion had been cold there for some time. I also visited Marblehead, where I saw a preacher from Ireland, who escaped with some others in an open boat from the ship Jupiter, as she strnck a cake of ice and went down with twenty seven persons on board, among whom was a preacher, with his wife and seven children.

"14th. The following appeared in the Salem Gazette:

BY DESIRE.

"Lorenzo Dow, an eccentric genius, whose pious and moral character cannot be censured with propriety, is to preach at the Court-House precisely at nine o'clock this morning.

"I spoke to a few who would fain have made a laugh, but there seemed to be a restraining hand over them.—This day I had five meetings and thirty miles travel. At the last of them, the rabble attempted to make a disturbance; and at night broke some of the windows of the preaching house, which denotes that Satan views the danger of his kingdom.

"Hence to Waltham to brother Pickering's quarterly

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meeting. His wife is a well educated woman, of a sweet, amiable disposition, and far from the proud scornful way of some. Here are four generations under one roof, viz: her grand-parents, parents, self and children.

"I preached on Saturday and Sunday, and called up those who wished me to remember them; and the power of God seemed to come over all. I also visited Needham and Milford."

He next visited New Hampshire and Vermont, preaching at several towns on his route, which extended so far north as Hardwick, (Vt.)

At Salem, (N. H.) observing one present, whom the Calvinists had been attempting to lead away, he remarked, in allusion to this fact, that if a lamb should be led from his dam, by a goat, to feed on moss, it would die.

Returning from Hardwick he stopped at Starkesborough and breakfasted with a blacksmith, who formerly threatened to flog him, but now received him kindly and even put a shoe on his horse. This change in his disposition towards Lorenzo was to be attributed to the power of religion, the blacksmith having experienced its sacred influence on his heart. On the 5th of July he reached Western, where he writes, "I found my Peggy and friends well."

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CHAPTER VIII.

HIS VISIT TO ENGLAND AND IRELAND.

His stay at Western was short. Ever restless and busy he could not confine himself, even to *home*, but for a few days. Accordingly, after visiting a few of the neighboring towns, we find him starting, in company with Mrs. Dow, for his intended tour into North Carolina, on the 14th of July. He soon found, however, that 'Peggy' could not keep pace with his rapid speed, and he, therefore, left her at his friend's, Mr. Quackenbush, in the city of New York, and proceeded alone on his journey.

As tracing his progress on this tour would only be a dull repetition of journeyings, similar to what have been repeatedly described in this work, we shall not tire our readers' patience more than to state the time and general plan of this route, and to detail the few incidents of interest contained in his journal.

His route lay through Pennsylvania and Virginia, into North Carolina. As usual, he preached nearly every day and attended several Camp Meetings, which, he states, were well attended and productive of much good. On his return, he reached New York city towards the latter end of October.

During this journey he appears to have suffered extremely from a violent return of his former complaint, the asthma. So troublesome was it, that it disabled him from travelling on horseback, and he sold his horse and journeyed partly on foot and partly in chaise and carriage, as he had opportunity.

Here, too, we discover a different spirit pervading his journal. Less is said of the worth of souls and of his

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spiritual trials, and more of the *number* of his audiences and the influence of his name. His oddities also begin to assume a more disgusting and reckless form, as if he were beginning to glory in them rather than in the cross of the Lord Jesus Christ. That the reader may judge of the truth of these remarks, we lay before him the following extracts from his journal:

"Aug. 14th. (At Philadelphia). Elder Ware informs me that my appointments were given out through the Peninsula, which I had been informed was prevented.—So, after preaching at Ebenezer, I silently withdrew, and taking my horse travelled all night, until ten next morning, when I spoke at Bethel, and then *jumping out at a window* from the pulpit rode seventeen miles to Union."

Of a Camp Meeting held at New-Kent, (Va.) he writes thus:

"The rain kept back many: however there were about fifty hopefully converted, and it may be said the 'beloved clouds helped us', as my life had been previously threatened, and the collegians, backed by their president, said they would have been upon us had not the rain hindered them. A chump of wood being flung in through the window, I leaped out after the man: he ran and I after him crying,

"'Run! run! old'Sam is after you'!

"He ran, as for his life, and leaping over a fence hid among the bushes.

"Next morning I cut *Old Sam's* name on wood, nailed it to a tree, and called it Old Sam's Monument. I asked the people publicly, pointing to the Monument, who was willing to enlist and serve so poor a master?—I also observed, that the people who had threatened my life, only on hearsay accounts, were cowardly and inhuman, as I was an entire stranger to them, and their con-

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duct against me was under cover; I said, 'Your conduct is condemnable, which expression means damnable, and of course to make the best of you, you are nothing but a *pack of damned cowards*, for there durst not one of you show your heads.'"

Need it be wondered at, that his opponents in return for this low and vulgar abuse, retorted upon him the charge of swearing? And how, even under the plea of eccentricity, can such conduct and such remarks find a hiding place? Is it surprising that pious men opposed the man, who could stoop to the use of such weapons in support or rather in defence of the gospel? Truly this was becoming 'all things to all men' with a vengeance.

At another place in Virginia, he held a public debate with a Calvinist preacher, whom he calls 'Bob Sample.' It would seem, from his journal, that the Calvinist was worsted, for he took his leave rather hastily, leaving his bible behind him. Hence, the wicked, who no doubt enjoyed the debate, remarked, that they were like two officers fighting a duel; one flinging down his sword and running away, crying "Sword fight for thyself."

Having felt his mind drawn, for some time, towards Europe, he hastened his return to the North, and reaching New York city, he gave Peggy her choice to stay at his 'Papa Hobson's'; to join her friends; to stay with his father; or to accompany him on his European tour. She chose the latter; and after procuring an abundant supply of credentials, he and Mrs. Dow embarked on board the ship Centurion for Liverpool, Benjamin Lord, master. This was on the 10th of November, 1805.

Nothing peculiar attended their voyage. Like all other Atlantic voyagers, they had their seasons of storm and calm, danger and deliverance, sickness and recovery; and heartily tired of the confinement of a life on ship-

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board they landed at Liverpool on the 17th of December, after a passage of about five weeks. We shall now let Mr. Dow again speak for himself, that the manner of his reception among British Methodists may be clearly understood according to his view of the subject.

"About ten o'clock we attempted to go on shore, and landed from the leaky boat about a mile above the town, and glad was I to get once more on the land. What now? I am ashore in an old country; old in inhabitants and old in sin; but new to me, for I never was on the English shore before.

"I left my Peggy at the Captain's boarding house while I went to transact some business, deliver letters of introduction, &c.; but all was gloomy. I returned, and about the town we wandered, until all our letters were delivered but one, and where that should be left, we could not find; when I observed the name on the wall. The man, whose name was on the letter, observing we did not turn to go off, said 'Come in.'

"As he was silently reading the letter, one who stood by, said 'Dost thou know one Lorenzo Dow?'

"I was surprised, and answering in the affirmative equally surprised them.

"The man said, 'Tarry a night or two,' but the woman plead inconvenience. So we put up at a boarding house, at twenty-eight shillings per week for one—got letters from Dublin—strove to get places for meeting. Spoke once in an 'All-part' place. The minister was friendly to my face, but afterwards said 'I was crazy.' We strove five times to sail for Dublin, but were forced back by contrary winds, and twice were nearly lost.—The woman, who had asked me if I knew one Lorenzo Dow, having formed some acquaintance with Henry Forshaw's family, took me there. They were Metho-

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dists, and our hostess having informed us there was no room for us, Mrs. Forshaw invited us to tarry all night, which was esteemed a providence by us. We staid here a few days.

"One evening a woman came in and said, some people in a neighboring house wished to see the American. I went, and finding about twenty together, without either singing or prayer, I stood up and gave them a preach. God fastened conviction on one woman's heart, who with her husband, wished me to preach at their house; which I did for a few evenings. There were Methodists of the old society and Kilhamites (a body of seceders from the Wesleyans—Ed.) present. Shortly after, a conversation ensued at their respective leaders' meetings on the question of 'What encouragement shall we give to Lorenzo, the American?' At the old party's it went against me; at the new, I was invited to preach.

"Part of my experience being in a Magazine, which I had published to give away when in Ireland before, contributed to clear my way. I spoke in Zion Chapel not many times. Some were awakened and joined society, but the preacher was prejudiced. At one meeting, Peter Phillips of Warrington attended, having felt his mind strongly drawn toward Zion (Chapel). After meeting, as I went into the vestry to get my hat, two women in great distress of mind came to be prayed for. The vestry was filled with people, and four were soon lying on the floor under the power of God, which some thought was faintness, and brought fans and called for water; whilst others thought they were dying and were frightened, thinking we should be called to an account. But I told them to hush, it was the power of God. The women soon came through happy, which caused Peter Phillips to invite me to his neighborhood.

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"I asked what his neighbors were, and told him to go home and tell his people; and if they were unanimous, it being on my way to London, I would come and preach. He did so, and they were unanimous. They were Quaker Methodists."

Lorenzo's attempts to obtain the influence of the Wesleyan preachers in Liverpool were ineffectual.—They afforded him no countenance whatever, and some of the leading men even repulsed him with a decision of manner bordering on rudeness. Hence, he soon left this great commercial city. But we return to his journal:

"The power of God was present as I preached twice in Warrington. From thence I went to Manchester, wandered about for eleven hours to get a place to lodge and could find none for love or money, among christian or sinner. I called on Jabez Bunting, but he would not be seen, and the public houses were full. But, as I was taking passage to London in the coach, I found a garret where I might stay, being nearly ten at night.

"In the morning I went to Brodaz band-room. Here, in sermon, one looked earnestly at me and said,'you are a stranger, dine with me.' I did, and staid two days.—A chapel was offered me, belonging to the New Connection. Preacher and trustees said they would be passive if I could obtain an assembly. So I got one thousand handbills and gave them through the town. Five hundred attended, and a thousand the next evening in the same way, as the preacher would not suffer me to publish my appointments from the pulpit.

"On my arrival in London, I delivered all my letters but two or three, and those persons could not be found. At one place the woman, to whom a sum of money was sent from her friend in America, would hardly give me

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access to deliver it; she was so afraid of strangers. She took the letter. I told her she must read it, and I must come in. The daughter said 'come in,' but placed herself between me and the door, that she might alarm the neighborhood if I was a robber."

Finding himself entirely hedged up in London, and seeing no probability of an opening, he speedily returned to Manchester, and again spoke a few times in the Chapel belonging to the New Connection; but happening to deal severely with Calvinism, he was prohibited speaking there again. "At Warrington," he writes, "we had a great revival, which brought many out from other vicinities to hear and see. So, that I got invitations and preached at Risley, Appleton, Thorn, Lymn, Preston-brook and Frodshad. I also visited Bolton, Hayton Norley, Preston, and the File country, and God was with me opening my door, step by step, and raising me up friends against times of need; neither did he suffer me or my Peggy to want in this strange land, though we asked no assistance.

"Travelling so extensively exposed me to a fine and imprisonment, and the families that entertained me to a fine of fifty pounds each, as my license was limited.—But, I dare not do otherwise than go.

"When in London, Adam Clarke treated me as a gentleman; he told me Dr. Coke was to preach in a certain place that evening. So off I ran, as hard as I could pull, to see the little man, as he was the only one I knew in England. They were singing, as I entered the meeting house. After sermon, I got one to introduce me to him; but though he first appeared friendly, as when in Georgia, yet, on finding out my name asked, 'what I came there for?' and before I could tell him, he turned to another.

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"He then shook hands and bade all in the room farewell except me; and went suddenly off. So I had seven miles to walk to the opposite side of London, late at night. The next time I saw him was in Lancashire, where I asked him if he thought he should be at the next General Conference. I saw him also at the Dublin and Leeds Conferences, but did not speak to him, as I could not intrude myself with propriety any more.—Many wondered the Doctor did not publish me; whilst others inquired 'What for?'"

These last extracts shew us pretty clearly the views of the truly great men alluded to, of Lorenzo's mode of life. They evidently disapproved of it entirely. Nor need we be surprised at their opinion. When we consider the embarrassments and persecutions against which Methodism was forcing its upward and onward progress, it is no wonder its warmest friends and brightest ornaments were unwilling to share the responsibility of encouraging the queer, odd and uncouth Lorenzo Dow. Especially could they not do this as Wesleyans, without violating the excellent rules of their body. How Mr. Dow could complain of unkindness in being excluded Methodist Chapels is strange. He was not a Methodist, in the proper sense of that term—he did not belong to the Methodist Communion. True, he preached their distinctive doctrines, but so do the Freewill Baptists, the Moravians, and others; but who consider them Methodists on that account? Neither could Mr. Dow be considered a Methodist, while he refused to submit himself to the disciplinary regulations of that most respectable and increasing body. Indeed, in the early part of Lorenzo's career, he was fully sensible of this, and expressed himself as being more leniently treated than he had reason to expect. But his popularity increased his self-

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importance, and led him to fancy injuries where none existed, and this, ultimately, led him to become the decided foe of the Methodist economy.

Mr. Dow continued his labors in the towns of Preston, Lotor, Blackrod, Carley, &c., until the 15th of May (1806), when he returned to Liverpool, where his "Peggy" had remained during his recent excursions. Here, he completed some arrangement for the publication of his journal, and after preaching a few times, embarked for Dublin, where he arrived on the 20th. His meeting with his old friend, Dr. Johnson, we shall permit him to describe in his own language, simply premising, that the Doctor and his lady were from home, on an afternoon visit, when they reached his house.

"The Doctor returned late in the evening. We embraced each other in our arms, and mamma Letty (the Doctor's wife) gave me a kiss and a hearty welcome.—Thus, I was cordially received, after an absence of five years, one month and eighteen days.

"Thursday, May 22nd. The Dutch church was opened to me, by invitation to the Doctor before I came. But the wardens considered themselves slighted, not having been consulted. However, as I was not willing to be called a *thief* or robber, I *chose* to come in by the *door*, and went to the wardens accordingly. This church belongs to the German congregation, but is occupied by the Methodists. I held a number of meetings there, which were respectable and very profitable to many.

"Alice Cambridge, the woman who was so attentive to me when in this country before, still continues her meetings. She now gave them up for me, and another company did the same, so that my way was opened, and the quickening power of God seemed to be present at most of the meetings."

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The tide of ancient prejudice that had threatened to overflow Lorenzo during his former visit to Ireland, now turned in his favor, and he found himself invited to make a short tour in company with two of the Methodist missionaries. With these he visited several towns in the vicinity of Dublin, preaching and meeting with many who remembered his former visits, and hailed him as a welcome friend. Still, he and his friends met with strong opposition from wicked men. While at Kilkenny, "the mayor had a potatoe flung at his head, and also received a letter, without a signature, threatening, that, if he did not put us three out of town, his house should be pulled down over his head."

Returning to Dublin, he found the Irish Conference in session. Among the preachers, a tolerating spirit in regard to him prevailed. A letter from a preacher in Ameriea, denouncing him as an impostor, failed of its object by the severity of spirit in which it was written, and Mr. Dow received many invitations from the preachers to visit them in their circuits. Some of his former opposers were now silent, so that this, on many accounts, was one of the palmiest periods of his life. About this time, he published the second volume of his journal.

On the 12th of July, in company with his constant friend, Dr. Johnson, he again landed in Liverpool. Holding several meetings in Warrington, he proceeded to Knuttsford and Macclesfield. Here he made the following judicious note in his journal:

"A man being urged by his friends to read *deistical* books, when dying, CURSED the instigators of Tom Paine's Age of Reason, being in black despair. Oh! how careful should people be of what they ask others to do; for one act may cause repentance with tears, in vain, without a possibility of retraction.

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"Sunday, July 20th. My labors were equal to seven sermons, which gave me a fine sweat, that was very refreshing. In speaking twice in the street, I addressed about five thousand. I observed, that for people to make a noise, and say loud amens, was irksome to me, and I would like as well to hear a dog bark, unless it came from a proper feeling in the heart, which would carry its own conviction with it; otherwise, it would appear flat and bring a deadness over the mind. And to make a fuss and pretend feeling without possessing it, is mere hypocrisy, like a man with a vessel partly filled with water saying it was running over, and to prove it, tilting the cup that it might run out. Yet, if people feel the power of God constraining them to cry for mercy or shout for joy, I can bear it as well as any one, and dare not oppose it, knowing that God communicates these blessings that others also may be benefitted. I have seen a general movement, through one such case, more than through a whole sermon; which, if the person had suppressed, he would have quenched the Spirit of God."

From Macclesfield they proceeded to Stockport, Oldham and Leeds; Lorenzo preaching on the way in the meeting houses of the seceders from the old Wesleyan body. While in this city, the British Wesleyans held their Conference, and Lorenzo, through the influence of his friend, Dr. Johnson, had an interview with the celebrated Dr. Clarke; one subject of their conversation, was Mr. Dow's "singular way of proceeding, which he could not at all approbate; assigning as a reason, that if once generally adopted by the body, it would destroy Methodism in three months. This barred his mind against listening to any arguments in favor of exceptions to the general rules for particular cases."

Mr. Dow parted from his friend, Dr. Johnson, in the

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neighborhood of Leeds, and visiting Bolton, Hayton, Preston, Blackrod, &c., returned to Liverpool, arranged affairs with his publisher, and sailed for Dublin, where he arrived on the 8th of August, and found his wife and friends in good health. A few extracts will give the reader a correct idea of his labors and success and difficulties while in Dublin and vicinity on this visit.

"Monday, Aug. 12th. I find Matthew Lanktree is appointed to Dublin. He would be willing to let me have the pulpit, but the trustees were in the way. Alice Cambridge gave up her meetings always to me, and her room in Golden-lane is also open for me. This room I conceive to be better filled than any worship place in Dublin.

"Sunday, 17th. By invitation, I took coach with two friends to Balbrigger. A little deformed man behaved as if a legion of devils was in him. He would neither be still nor civil, but profligate, apparently in order to irritate and ruffle me

"I saw church service performed, but never saw any thing so much like a *sham* to represent reality: neither had I ever a greater sense of the difference between praying and saying prayers. I thought if human wisdom could invent a machine to go by steam, to preach and pray and say amen; to make the organ play to charm a parcel of beasts, it would be divine worship as much in reality, as some things which are now substituted for it."

The following description of a *sod* chapel will be interesting to the reader.

"Sunday, 24th, I walked to the *camp*, [a barracks, probably.—Ed.] and spoke in a hut built by the soldiers. This was built in the following manner:

"James Ransford frequently held meetings in various

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places with the army, and here, they had no place but a quarry in a corn field, where they were much exposed to the weather. As no person would hire them a place, he applied to the barrack master and obtained leave to cut sods to make a wall. They set to work and cut a platform out of the side of a hill, leaving the back to form a wall, with a place at the bottom projecting for a seat. The three remaining sides were sods or turf beaten solid: then, a kind of rafter was placed on the top to be thatched with straw. At this stage of the work, they were put to their shifts to know how to complete it, as their finances were now out: but half an hour after their discouragement from want of straw, an officer brought them a pound note, and shortly after, some shillings: so the house was completed, and would contain about one hundred persons. Most of the officers attended my meeting, and among them, the head one.

"Tuesday, Sept 2nd. The Devil, viewing the danger of his kingdom, began to work in the minds of the people, and to raise confusion and disturbance. However, on my return from meeting, I took a street out of my customary way, by which means I escaped the rabble, who were in pursuit, one of whom was heard to say,

"'Now for the life of Lorenzo!' and another,

"Mind the white hat!'

"The former escaped by desperate exertion, with his coat much torn and dirted. The latter was secured by my friends, and kept by the watchmen until morning; when the magistrate, being partial, discharged him at the earnest intercession of his mother.

"The next meeting, some peace officers, with others, brought swords, pistols, &c., but I retired unobserved through an intricate passage, and so baffled the mob. Another night a friend changed hats with me, and so they were deceived.

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"My friends finding fault at my retiring so obscurely, I came off with the Doctor in my usual way: and one, beginning to call for the mob, received a blow on the head which kept him quiet. However, about half way, a drunken attorney, in derision, asked us 'if we had a good meeting;' to which we replied, 'Yes, but thy master's servants did not like it.' A friend, interrogating him concerning his obscene and scurrilous rep'y, received a blow for an answer; for which the attorney was taken into custody, though not without a torn shirt, &c."

On the 16th of this month, September, Mrs. Dow presented our hero with a daughter. She thus describes his emotions on first gazing upon his infant:

"He came to the bed and took the child, observing to me that we had got an additional charge, which if spared, would prove a blessing or else one of the greatest trials we could possibly meet."

Of herself and child at this *interesting* period, Mrs. Dow writes:

"The Lord was my support, and brought me safely through. The friends were very kind to me, and in about two weeks I was able to leave my room. My heart was glad when I viewed my little daughter. She was a sweet infant. But O, how short-lived are earthly joys!"

We will now return to Lorenzo's experience among the mobites of Dublin, for these had not yet exhausted their fury.

"29th (Sept.). Justice Bell interrupted our meeting, saying, 'I could not talk common English, because I used the word '*besom*,' for which he was put out of the house, receiving several blows on his passage.

"Several persons were considerably injured in the hubbub, and getting out of the window. Among these

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was a young woman who had a bone of her arm put out of joint, and the next evening absconding again, as Bell's sons were present with drawn swords, she felt convicted for littleness of faith, which she acknowledged the next day at meeting, and has since been happy in religion.

"Saturday evening, there also was a hubbub, and one or two hundred persons came home with me to escort me, which caused a rumpus through the streets, as some were friends and some were foes. Sundry on each side were given to the watch, but the aldermen were such poor things that none of the disorderly were brought to trial.

"23rd. Being informed of some little uneasiness in the man who lent us the house in Golden Lane, as the mob had broken the windows and escaped without prosecution, I thought proper to discontinue my meetings, and so appointed the last for the next day afternoon, and a contribution to repair the injuries."

After attending the preceding appointment, it seems that Mr. Dow, at the especial request of his friends, preached a few times more though in imminent peril of his life from the increasing ferocity of the mobs. He also suffered severe affliction from convulsions, for which his tried friend, the Doctor, readily prescribed.

On the 23d of October, he left Dublin for Liverpool in company with the Doctor; and with Peggy and his babe, now five weeks old, reached his old friend Phillips', at Warrington, on the 26th. From this date to the beginning of December, Lorenzo employed himself in visiting various places in the vicinity of Warrington and Liverpool. We will extract such incidents from the record of these labors as possess any interest.

"Several strange things had taken place here (Macclesfield), among which were the following:

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"A dumb boy who had seen me cutting the initials of my name upon a tree, as he was passing by on crutches, came to meeting. He got happy and desired to express it to others; and was enabled to do so, in speech and song, to the surprise of the people.

"A deist, who had been an officer in both the Navy and Army, a great profligate and a disciple of Voltaire, heard of the American preacher with the white hat, &c. Happening to see me in the street, he was excited by curiosity to come to meeting; and whilst I related a story of a negro, who feeling happy shouted the praise of God, and was asked by a gentleman deist passing by,

"'Negro, what do you praise God for? Negroes have got no souls!'

"The negro replied—

"'Massa, if black man got no soul, religion make my body happy;' the power of God fastened it on the officer's mind, and he wanted *his* body happy and could not rest until he gave up his deism and found what the negro expressed."

At Frodsham, a backslidden Methodist was seized with deep feeling, while Lorenzo with one hand on his (the backslider's) hair and the other on his heart, addressed him relative to his state. At Liverpool, finding his printer unfaithful and cross, he writes that it reminded him of one who said:

"'I always know a Calvinist by his temper.'

"One present replied,—

"'That 's a lie;' when his friend rejoined,

"'Hah! Leviathan, have I drawn thee out with a hook?'"

At Macclesfield, there appears to have been considerable excitement under his labors, as was the case in some other towns he visited at this time.

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Returning to Warrington he found his 'Peggy' sick of a dangerous fever, which raged with great fury for many weeks; so that at times her life was despaired of. In this sickness, it became necessary to remove her babe from her care, and a kind friend, ten miles distant, offering to nurse it carefully, it was sent thither.

No sooner had the crisis of her fever passed, than Mr. Dow, feeling himself bound to make a general tour of Ireland, before he left for America, determined to leave his wife to the care of his friends, and pursue the path marked out by his convictions of seeming duty. Stating his mental exercises and purposes to 'Peggy,' she told him, "the same merciful God presides over us when separated, as when together; and he will provide for me, as he has done in a strange land through my present sickness, and I wish you to go and do your duty!"

Accordingly, he left Warrington and started for Dublin by the way of Chester and Holyhead, and reached his old home, Dr. Johnson's, about the 13th of December. During his stay, of a few days, in Dublin he was permitted to speak in the Methodist chapels, for the first time.

It would only be a tax on the patience of the reader to follow Mr. Dow in the rapid journey he now made over a considerable part of Ireland. It must therefore suffice to say, that in "sixty-seven days he travelled about seventeen hundred miles, and held about two hundred meetings, in most of which, the quickening power of God was felt, and some were set at liberty before we parted."

During his absence his child was removed by death. This melancholy event, greatly increased the afflictions of Mrs. Dow. She thus relates her feelings under this unlooked for dispensation:

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"They kept me in ignorance of her sickness until she was dead. I was then about four miles from her, where I had gone the day before she died. A kind sister walked that distance to let me know that my little Letitia was no more, lest some one should too abruptly communicate the heavy tidings, as my health was not yet restored. I was much surprised to see sister Wade come. I asked her how my child was? She made no reply. It struck my mind very forcibly, that she was no more. I requested her to tell me the worst, for I was prepared for it. My mind had been impressed with a foreboding for some time! She told me the child was gone to return no more to me. It went to my heart in sensations I cannot express: it was a sorrow, but not without hope. The summons was sent by Him, who has a right to give and take away. He had removed my innocent infant far from a world of grief and sin, perhaps for my good; for I often felt my heart too much attached to it—so much, that I feared it would draw me from my duty to God. O, the danger of loving any creature in preference to our Savior. I felt as one alone: my Lorenzo in Ireland—my child was gone to a happier clime. I strove to sink into the will of God; but the struggle was very severe, although I thought I could say 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.'"

Mr. Dow's feelings may be seen by the following.—He was at Portarlington when he received the news: he writes,

"Here I received the solemn news of the death of our only child. I felt as if part of myself were gone; yet could not murmur, but felt submission. Though our Letitia be no more seen, yet she has escaped the evil to come with all the vain snares of this delusive world. I

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trust it is not long before we shall meet above. What must have been the feelings of my poor Peggy when in a strange land? given over to die—at least with small probability of ever meeting again; her husband and child absent—and then the news of the death of the latter to reach her ears? Experience can only tell!"

In his last visit to Dublin, he was greatly assisted and encouraged by the countenance and friendship of a gentleman named Averill, whose character in many respects appears very similar to that of his wandering friend.—The following account of Mr. Averill's conversion and proceedings we give from Mr. Dow's journal, as it possesses some interest.

"I visited Mountrath and Pentore, where Mr. Averill lives. His conversion was as follows His grandmother was a good church-woman for the times. A church clergyman gave him a rap on the head with a cane, in play, when he was six years old. He said:

"'Grandmother, I wish that man would never come again!'

"'What!' said she, 'wish God's minister would never come again!'

"Feeling a large bunch on his head, the effect of the blow, she was exasperated also. He desired an explanation why the man preached. She said to save people; but he would not preach unless he was well paid for it. While she was thus explaining things to his understanding, he felt a great light or comfort break into his mind; but could not tell the cause, nor what it was. It lasted nearly twelve months. He said to his grandmother,

"'When I am grown up I will preach for nothing.'

"She replied, 'that is a good resolution; but you will forget it.'

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"Soon after, his father lost a purse of gold, and said the child who found and returned it should have whatever he would ask. He (Mr. Averill) found it and said, let me go to college instead of my elder brother. His father consented, and thus he got his education and became a church minister, but preached for hire.

"One day when visiting his parish, he called on a family of Quakers. They asked,

"'Art thou the man who preaches in the steeple house?' and one said, 'Don't thee preach for hire?'

"He replied, 'Yes.'

"'Dost thee think it right?'

"'I don't know that it is wrong.'

"'I did not ask thee if thou thought it wrong, but dost thou think it right?'

"Here he thought of his youthful promise; and so he dare not say it was right, but repeated his reply of not knowing it was wrong. The Quaker then inquired,

"'Art thou willing for light on this subject?'

"He replied, 'Yes.' So the Quaker gave him a book against hirelings, which he read with attention, and every word carried conviction to his mind, and induced him to give up his curacy. He next built a pulpit in his own house and held meetings. Very soon, one professed to be converted, and to know his sins forgiven. Mr. Averill reproved him, saying

"'I don't know my own forgiven!'

"A Methodist, present, said 'If you don't I do, and if you look for the witness God will give it you.'

"Soon after, Mr. Averill experienced the same peaceful sensations as when a lad.

"But his wife left him, and caused him much sorrow and anxiety, though he allowed her two hundred pounds per annum; because he was determined to itinerate and

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preach without hire. He possessed an independent fortune.

"The order of providence brought him among the Methodists; and one day a mob saw him coming over a bridge, and one said, 'The Devil split my head open if I don't do so and so to the swadler;' (the Methodists are called swadlers in derision in Ireland) but the restraining hand of God kept them, and he passed unhurt. The man who made the threat afterwards had his head opened by a French sword, on the continent!"

Such was the man who patronized and countenanced Mr. Dow. That a sympathy should exist between them is not surprising, as in some respects they were alike; and a oneness of sentiment and practice, on points about which the majority around us differ in opinion, naturally binds us to each other; hence, as Messrs. Dow and Averill agreed in their plan of itinerating on their own responsibility, and in being irregular with respect to the requirements of their respective churches, to which they originally belonged, they were prepared to enter warmly into each other's regards and affections, and to aid each other to the utmost of their mutual ability.

The following passages contain Mr. Dow's views and reflections on several topics connected with religion and religious worship in England and in Ireland.

"There is instrumental music in most of the leading chapels in England. But for a lad to start up, and sing away in form like a *hero*, and yet have no more sense of divine worship than a parrot that speaks a borrowed song, I ask how God is glorified in that? If mechanism was in such perfection as to have a machine by steam to speak words in form of sentences, and so *say* a prayer, repeat a sermon, and play the music and say amen, would this be divine worship? No! There is no divin-

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ity about it. It is only mechanism. Hence if we have not the spirit of God, our worship is not divine. Consequently it is only form, and form without power is only sham.

"In Europe, there is much more stress put upon forms, names and traditions than in America. You can scarcely give a greater offence than to ask:

"'Have you got any religion?' They will reply:

"'Got any religion! Think I am a heathen! Have I got my religion to seek at this time of day. I was always religious!'

"Ask them, 'What is your religion?' and they answer, 'It is the religion of my father, and he was of the religion of his father, the good old way. We don't change our religion.'

"Suppose a man has a young horse, that will run a race, win a prize, and is a valuable animal. He wills the horse to his son, and he to his son, and so on. The horse dies: the grandson boasts, 'What! have not I got a good horse? I have. My grandfather raised him, willed him to my father, who gave him to me. I can prove by my neighbors he ran such a race, and won such a prize.'

"But on inspection it is found that only the *bones* are remaining. Look at many of the sects and compare them *now*, with the history of their ancestors, and a change will be visible."

"Two or three centuries ago, perhaps their ancestors had religion, and were, for *stigma*, called a name that has been attached to their *form* and handed down from father to son. These ancestors, living in the divine life of religion, in that divine life have gone to heaven; as Christ said, 'My sheep hear my voice and follow me, and I give unto them eternal life,' &c. The children,

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bearing the same name, think they have the same religion; but on examination there is no more *divine life* about this form than *animal* life about the bones of the old horse; and, of course, will no more carry a man to heaven than the bones will, with whip and spurs, carry a man a journey. Because bible religion is what we must have especially; for the ancients were 'filled with joy and with the Holy Ghost,' and 'without holiness no man shall see the Lord,' but 'blessed are the pure in heart, for they shall see God.'"

We have before observed that Lorenzo's mind had for some time been directed towards America. This inward inclination he supposed to be a monition of his duty from the Holy Spirit; and he therefore prepared to obey it. It was this conviction which led him to leave his Peggy in her precarious state of health, and make his general tour over Ireland, already noted. It seems that these impressions were the guides by which he directed his steps in his wanderings. If they proceeded from the Divine Spirit, he did right in following them; but of this there is much room to doubt, since the desires and inclinations of our own fickle hearts may easily be confounded with the teachings of a higher Monitor. But of Lorenzo's impressions, the reader must form his own judgment. It is our province to furnish him with facts, and this done, our task is accomplished.

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CHAPTER IX.

LORENZO'S RETURN TO AMERICA.

Having decided to return to his native land, Mr. Dow speedily made the necessary preparations. A number of Irish emigrants proposed to accompany him, and he therefore engaged the entire steerage of a vessel for their accommodation. Their departure is described in the journal of Mrs. Dow, from which we make the following excerpts:

"There had a number of people determined to come from Ireland to America, and were to meet us in April, consequently we had but a few weeks to stay in and about Warrington. I had become so much attached to the friends, it was truly painful to part with them. Our friends came from various parts of the country to bid us farewell, and we had sweet and melting times together, not expecting to meet again until we should meet in a blissful eternity.

"We left Warrington for Lymn, where Lorenzo preached and bade the people farewell. They were much affected. We parted with a hope of meeting in a better and happier world.

"From thence we went to Preston-brook, where Lorenzo preached another farewell. It was a precious time to many. From there to Frodsham. The people flocked around him with the greatest affection, for there the Lord had blest his labors in a peculiar manner.

"From thence he went to Chester, the most ancient city, perhaps, in that country, except London. He left me to come in a coach a few days after, while he visited the country adjacent.

"We left Chester for Liverpool in a little sail boat,

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and the river was somewhat rough. There were many passengers, which made it quite unpleasant, but we arrived safely in the evening, and met our friends from Ireland who intended to go with us to America."

Mr. Dow's journal is somewhat obscure in its description of certain difficulties he experienced in leaving England; but from his imperfect hints and Peggy's statements together, we glean the following facts:

In consequence of the unsettled state of affairs in England at that time, he intimates, that none were permitted to leave the country without passports. These, he, in vain, endeavored to obtain, and, agreeably with his wonted resolution of character, determined to leave without them. A search was ordered to be made in the vessel he had engaged; but, she having in the meanwhile proved unseaworthy, he had obtained passage for himself and friends in another, and actually sailed out of port while the officers of government were in the act of searching the other ship.

Some of the emigrants who accompanied him also occasioned him some difficulty. They charged him with wronging them by accepting presents from the captain, and also of deceiving them in his descriptions of America, &c. Writhing under these charges, he writes, in reference to his accusers:

"The sin of ingratitude is one of the most abominable crimes that the heart of man can be contaminated with, and very obnoxious in the sight of heaven. And is evidently marked with just displeasure in righteous retributions.

"A certain pair, whose passage the *king* paid from the old world to the new, were smiled on by fortune in *Alexandria*. They afterwards left the country in contempt, exclaiming,

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"'The *best flour* in America is not equal to the *mud* of London.'

"At London, they put their barrel of dollars in a private bank, which broke a few days after, and he then had to turn *porter* and stand in the *mud*, to get wherewith to support nature."

Mr. and Mrs. Dow sailed from Liverpool in the Averick, Capt. De Cost, master, on the sixth of May, (1807) and arrived at New Bedford, (Ms.) the latter end of June. Of their passage, Mrs. Dow says,

"We had a very pleasant voyage, except that the passengers were generally sick for more than a week, all but my husband and myself. I was never in better health in my life. We had some good times on board. Lorenzo preached to the people on Sundays, and we had prayers night and morning, when the weather would admit."

They remained nearly two weeks in New Bedford, when Mr. D., leaving his wife to follow in the ship to Virginia, started for New York by a packet. From thence he proceeded to Virginia by land, where he met Peggy. They then returned to New England. This journey Mrs. Dow describes in the following manner:

"We went through New London and Lynchburg, (Va.) where we met with many friends and attended a Camp Meeting in Amherst: from thence to Glasgow, where Lorenzo preached at night. We stayed at an old gentleman's house, who was very friendly. Thence we continued our journey to a Camp Meeting near Georgetown, where we stayed until the meeting broke up. Our horse was at some person's place and I expect got nothing to eat, for we only went from the Camp Meeting to Leesburg; and from there to another little town, which was but two short days' travel. Before we reached

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there, he tired, and Lorenzo was obliged to trade him away. However, we got on to New York, where I met with some friends I had seen before, which were the first faces I had met with for two years, that I had ever beheld before; which gave me much satisfaction!

"We stayed at New York for several weeks, and then started for New England to visit Lorenzo's father. I had never seen him, nor any of the family, except one sister. It was a great cross to me, but we arrived at his father's house some time in September, and were joyfully received. Lorenzo held several meetings in the neighborhood. We went to Tolland, (Conn.) and I did not expect to return to his father's any more, but Lorenzo's sister coming from Vermont, we returned."

From the tone of Lorenzo's journal, it seems that he had considerable trouble to contend with about this time. We insert a few paragraphs descriptive of these trials. The reader will perceive that Mr. Dow here speaks of himself under the name of "Cosmopolite."

"Whilst in Europe, Cosmopolite was attacked with spasms of a most extraordinary kind, which baffled the skill of the most celebrated of the faculty, and reduced his nervous strength and shook his constitution to the centre, more than all his labors heretofore. Now his sun appeared declining, and his career drawing to a close. But the idea of yielding and giving up the itinerant sphere, was trying to Cosmopolite, seeing it was his element and paradise to preach the gospel. Hence he got a stiff leather jacket, girted with buckles, to serve as stays, to support the tottering frame, and to enable him to ride on horseback. This the doctors remonstrated against. When it would answer no further, he took to the gig and little wagon: but was obliged to sit or

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lay down some part of the meeting to finish his discourse, and this for most seven years.

"Some could or would not make the necessary distinction between voluntary singularity and a case of extreme necessity. But such a cavilling argues an unregenerate mind, and is too much tainted with 'moral evil.'

"Cosmopolite had bought a pair of mules, which were to have been fitted to his carriage against his return from Europe; but in lieu thereof, were put in a wagon, and so broken down they were unfit for service. Hence he had to sell them for about half their value, to be able to prosecute his journey. The horse he had was shortly *starved* so as to fail, and he was obliged to part with him for one of little worth.

"Shortly followed the residue, while in declining health. From New England he was found in the Mississippi territory, having travelled there by land, through Georgia, where he received letters of confirmation that all was not right."

It should here be noted that after Lorenzo left his father's, in the fall of 1807, he and Mrs Dow went to Virginia, where he left his wife with a Mrs Wade, one of the Irish emigrants before noticed. He then proceeded to the Mississippi Territory, as hinted in the preceding paragraph. It was here he met with considerable pecuniary embarrassment, respecting a partial purchase he had made of a piece of land, a mill frame, &c. He returned to his wife in June (1808) and with her went so far north as Albany, where he left her again for five or six weeks while he visited his father in Connecticut. Then, he conveyed Peggy to Wheeling (Va.) where he again left her on another tour, and she proceeded to Tennessee by water and resided with the family of Mr

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Coburn until the following January (1809), when Lorenzo conveyed her to the Mississippi Territory.

His account of these journeys is very brief. He says,

"Cosmopolite went for his *rib* by the advice and consent of friends, whose friendship proved, in the sequel, like the pine tree which appears as good timber, but upon investigation is found rotten at heart. For, after Cosmopolite had gone over most of the Northern States, he returned with his companion to that part (the Mississippi) and was reduced to the most painful situation imaginable.

"First, some heavy *debts*, as a consequence of purchasing sixty-four acres of the three hundred and twenty-four: though he had but about twenty-four remaining with the mill frame on it, having parted with about twenty to be able to work through.

"Secondly—No money or flush loose property.

"Thirdly—A sick companion without house or home, this being the time when friends forsook him—all except a *deist* and his family.

"Fourtly—Reputation attacked on all sides, and in remote parts, through the States. Stories that Cosmopolite was revelling in riches and luxury, with a fine brick house, sugar and cotton plantations, flour and saw mills, *slaves*, and money in the banks, like a *nabob* in the East. Others made use of every thing they could that would be to his discredit, among which some few, who had subscribed for his journal and paid in advance, not getting their books, construed the failure into a design to cheat; saying, he had got the property and had gone to the Mississippi to feather his nest.

"Hence arose the famous expression:

"The STAR which rose in the EAST is set in the WEST."

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From the above quotations it is manifest that Lorenzo was in affliction. It seems that he had also some money transactions with certain persons in the State o New York, that occasioned him considerable difficulty. But from the loose and indefinite manner in which he states the case in his journal, it is next to impossible to ascertain the precise nature of the difficulty; nor is it worth while to trouble the reader with his personal difficulties and squabbles with others. It is to be regretted that he ever fell into them; better, had he pursued his way, irregular as it was, in the singleness of manner and object which first characterised his proceedings, than to have plunged into pecuniary speculations to the bewilderment of his mind and the crushing of his influence; which despite of his oddity had begun to be considerable.

Whether the charges of his enemies were true or false, they seriously discouraged him for a time. Instead of rising stronger from every new surge that threatened his destruction, as at the first, he bent beneath the pressure of his trials and became for a season almost isolated from society. His Peggy thus describes the manner in which they spent some time in the swamps of Mississippi.

"Our situation was truly distressing. We scarcely knew which way to turn. Lorenzo concluded it was best to prepare some place of shelter from the storm, that appeared to have come to such a pitch, as not to admit of rising much higher. Sickness and poverty had assailed us on every side, and many who had professed to be our friends forsook us. It was circulating through many parts that we were rolling in riches and surrounded with plenty. We were however in quite a different

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situation, without house or any thing of consequence we could call our own.

"There was a tract of land lying in the midst of a thick brake, on which was a beautiful spring of water breaking out at the foot of a large hill which some person had described to Lorenzo. The soil belonged to the United States, and the cane was almost impenetrable, being from thirty to forty feet high. It was likewise inhabited by wild beasts of prey of various kinds, and serpents of the most poisonous nature. Notwithstanding this, Lorenzo got a man to go with him to look at it, to see if it would do for an asylum for us, provided we could get a little cabin erected near the spring. After taking a survey of the place, he concluded to make a trial; and employed a man accordingly to put up a small log cabin within ten or twelve feet of the spring, which he did, after cutting down the cane to clear a place to set it. A way was also made from a public road to the spot, so that we could reach it on horseback or on foot. We obtained a few utensils for keeping house, and in March removed to our little place of residence in the wilderness or rather, as it appeared to me, to the habitation of exiles. But it was a sweet place to me. I felt I was at home, and many times the Lord was precious to my soul.

"We stayed here nearly four months. In that time Lorenzo preached as much as his strength would permit. We were sometimes very closely run to get what was necessary to make us comfortable; yet I felt quite contented. I had in a good degree regained my health, so that I was able to labor, and I strove to do all I could for a living; though my situation was such I could not do as much as I wished. But the Lord provided for us beyond what we could have expected."

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After dwelling in this solitary hermitage for several months, Lorenzo removed his Peggy to a log house near the unfortunate mill frame, which had caused him so much trouble, and arranged for her stay with several friends, while he made another tour of the States.

Of this journey we find no record. The whole year is passed over in silence. At the expiration of one year and six days he returned and met with his wife at a place about twelve miles from her last residence. Here, he remained but for a few days, when he started in company with Mrs. Dow on another visit to the North. We again extract from Peggy's journal, as his is still silent as to his travels.

"We reached the outskirts of the settlements of Natchez on the third day after we left the city. It was something late in the day before we left the last house inhabited by white people and entered the vast wilderness. This was a new scene to me, such as I had never met with before. My heart trembled at the thought of sleeping out in this desert place, with no company but my husband. However, a little before sunset, we came to a place where we could get water and plenty of cane for our horses. There we stopped for the night, built a fire, and cut a quantity of cane for our horses; we then prepared our supper, which consisted of coffee and hard buiscuit, which we had brought from the settlement.—We had no tent to screen us from the inclement weather, but we had blankets on which to sleep. We lay down, after having prepared a quantity of wood for the night. But it was a gloomy night to me, it being the first time I had ever been in such circumstances. To look up and see the widely extended concave of heaven, bespangled with stars, was truly majestic; yet to consider we were in a lonely desert, uninhabited except by

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wild beasts and savages, made me feel very much alarmed, and I slept but little, while Lorenzo was quite happy and composed. He afterwards observed, he had never been so well pleased in travelling through this wild unfrequented place before, and this was the *tenth* time he had passed through it, in the space of nine or ten years.

"We met with no molestation through the night, and as soon as day dawned, we started and travelled until late breakfast time; when we stopped, struck up a fire, prepared and took some refreshment, fed our horses, and then continued our journey.

"We travelled nearly forty miles that day. It was quite dark before we got to Pearl river, which we had to cross in a ferry boat; we stayed at a house, such as it was, that belonged to a 'half breed.' I was very much fatigued, but rested tolerably well.

"In the morning we started by ourselves soon after we had got some refreshment, and proceeded onwards until towards evening, when we met a company of Indians, who were preparing their camp for the night.—This struck me with considerable dread, and to add to my fears, we had to cross a dreadful slough called by travellers '*hell hole.*' It consisted of thin mud, so that horses when stripped of saddle and harness could swim through, and then it was necessary some one should be on the other side to prevent their running away. We had none to assist us, and could not tell what we should do; but it happened that the Indians had made a temporary bridge of poles and canes, which served us to cross upon also.

"We were then under the necessity of preparing for the night, as it was almost sunset; we were not more than half a mile from the Indians' camp, which was quite alarming to me; but there was no alternative, there we

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must stay. Accordingly Lorenzo made a good fire, provided plenty of cane for the horses, and made ready our little repast. By this time it was dark. We then lay down to rest; but my mind was too much occupied by gloomy reflections to sleep, while I could hear the Indian dogs barking and the horse bells jingling.

"Still, it was a beautiful night. The moon shone through the trees with great splendor, and the stars twinkled around. Had my mind been in a right frame, it would have been a beautiful prospect to me; but I was so much afraid, it deprived me of any satisfaction, while Lorenzo would have slept soundly, if I had not been so fearful and frequently disturbed him. At daylight we started and passed another long and tedious day in the wilderness. We expected to reach a man's house, who had an Indian family on the Chickasaw river. Coming to a creek, Lorenzo took it to be the river. I felt very much rejoiced, as I hoped to find a house to sleep in: but we were disappointed, for when we had crossed the creek we found an Indian village. On inquiring how far it was to the man's house, they told us by signs it was ten miles, and it was now almost sunset.

"We started on again and went perhaps half a mile, when the path became divided into so many little divisions we could not tell which to take. Lorenzo therefore went back to an Indian house and requested an old Indian to pilot us. He hesitated at first, but after understanding he should be well paid, he took his blanket and wrapping it about his head, started on before us.—We were not more than three miles from the Indian's house before it was quite dark. I was very much afraid of our pilot, and strove to lift my heart to God for protection, and felt in some degree supported.

"Our way lay through a large swamp intermixed with

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cane, and was very gloomy; but our pilot was almost equal to a wolf in finding his way through this almost unfrequented spot of earth. He wound about and kept the path where it seemed almost impossible. Having journeyed until ten or eleven o'clock, we came to the river; but how to cross it was the next difficulty. We must cross a ferry; but the boat was on the other side. Lorenzo requested the old Indian to go over and fetch it, but he would not move one step until he had promised him more money. This was the second or third time he had raised his wages since we started. At last, he went up the river and found some way to get across: in a short time he had the boat over; and entering it with our horses, the old man set us over. We came to the house, the family were gone to bed, but the woman got up, and although she was half Indian, she treated me with more attention than many would have done, who are educated among the more refined inhabitants of the earth!

"I felt quite comfortable and slept sweetly through the remaining part of the night. In the morning we started again, being then thirty miles from the Tombigbee settlements. We passed through some delightful country that day, and about two or three o'clock in the afternoon reached the first house inhabited by white people."

Our travellers continued their tedious progress, nothing occurring worthy of note, until they approached the confines of Georgia; where writes Mrs. Dow,

"I got a fall from my horse and hurt myself considerably, and I was as much fatigued and worn out by travelling, as ever I was in my life. I thought sometimes I never should stand it to get through the wilderness.—

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But Providence gave me strength of body beyond what I could have expected."

Some time in December (1812) they reached Milledgeville, in Georgia, and stayed a week to recruit their exhausted strength. Hence he pushed on to South Carolina, preaching constantly on the way. About the seventeenth of March (1813) they reached Lynchburg, (Va.) where, it seems, Mr. Dow had contemplated purchasing a small tenement and leaving his wife, while he proceeded to the North. But finding his means too slender for this purpose, he accepted the invitation of a Mr. Walker, a gentleman residing in Buckingham, (Va.) about twenty miles from Lynchburg, who offered Peggy a home in his family.

This removal to Mr. Walker's was in the month of June. They had been confined in Lynchburg three months by a very severe sickness, which threatened to destroy the life of Mrs. Dow. Scarcely had they reached Mr. Walker's when she was taken sick again, and continued so for several weeks more. Recovering sufficiently to be moved, she was carried in blankets to another friend's, who offered them an asylum, and as soon as she could walk her room, Lorenzo prepared for his Northern tour, so long deferred on account of her sickness. Peggy was to remain at Mr. Duval's through the winter.

Lorenzo had not, however, been idle during this long period of affliction. His journal exhibits his labors in the counties adjacent to the residence of his wife. The following extracts are the most interesting we find.

"Sweet Springs, (Va.) I spoke to a large and attentive audience, though the *Devil* reigned in these parts. Lawyer Baker collared me and threatened to break my neck for preaching; because, he said, I insulted a lady

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ten years before, by saying 'Hell is moving from beneath to meet her at her coming;' and he did it to revenge her cause. His assertion was false. The ladies however took up my cause, and promised me protection. Hence, his gambling comrades became ashamed, and he had to hold his peace and let me alone.

"At the Camp Meeting, near Salem, I had to apologize for my 'lappel coat,' which I was reprobated for wearing. The case was this. Eighteen months before, I was in distress for a coat, the winter coming on, and I had not money to buy one. But a man owed me twenty dollars, which he could not pay in ready money. Hence, as I was about to leave those parts, I must lose it or accept an order on a shop where garments were ready made, being brought over from England. Therefore from my necessity and the nature of the case originated the contested coat; the most valuable I ever wore in my life. But I soon gave it away, rather than hurt weak minds. I got a sailor's blanket coat in which to prosecute my journey."

When Mr. Dow left his "Peggy" in December (1813) he visited the District of Columbia, and then started for Connecticut as far as the residence of his father. He preached, as usual, on this route, and returned to Virginia in the following May and prepared to carry his wife to the North.

Hereafter, his journal ceases to convey a connected detail of his proceedings. Nor does it contain much matter of interest or importance. He was evidently now deeply engaged in the publication and sale of his books, and in other worldly speculations. Little is, therefore, said of his spiritual contests and successes. His trials arise from pecuniary sources rather than from the enemy of good—the roaring lion who pants for the destruc-

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tion of the Church. We will, however, give such excerpts as will serve to mark his routes, or please or profit our readers, beginning with his departure for the North with his wife, May (1814,)

"From Brunswick we took our departure to Petersburg, Richmond, Alexandria, Washington, and on to Baltimore. On the way I met Jesse Lee, who hailed me in the stage.

"He has been Chaplain to Congress longer than any one individual, since the true American Federal government was formed. I spent some time with him at Washington. He gave up his appointment for Cosmopolite in the 'BIG HOUSE.' One night Cosmopolite, while sleeping in the room with him, dreamed that a rat came out of the dark and fastened on his finger, and began to suck his blood; and he in endeavoring to shake it off had like to have sprung out of bed. Next day there came a swindler to Cosmopolite and duped him out of thirty-eight dollars. This also taught him a lesson—'He that will be surety for a stranger shall smart for it.'

"From Baltimore I went to Philadelphia and so to New York.

"After our arrival in New York a combination of circumstances conspired together, whereby I was enabled to put my works to press through the assistance of some friends, whose friendship I required; but as many of the books were sold at cost, and considerable expense attended their transportation and circulation, there was very little, if any, neat gain.

"I frequently attended the meetings of the Asbury meeting house belonging to the people of color, and next departed to New Haven, where we spent a few days.—Thence to North Guildford and Middletown, where I found a wagon going to Hebron."

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It seems that Lorenzo's declension in piety was not unnoticed by his friends, as appears from the following:

"Here (Hebron) I received a note from N. D. of N. L., containing the following queries. 1st, Why less time in private devotion than formerly? 2nd. Whether the time spent in writing would not be better spent in private prayer? 3rd. Why more conversant with my friends?"

His reply does little more than confirm the fact of his declension. He writes thus:

"These questions reminded me of several vessels which were loaded with cattle, sheep, hogs, geese, &c., when several foreign vessels were off at a distance.—Those things caused me to think so loud, that I spoke out, this looks like fulfilling the scripture, 'If thine enemy hunger, feed him.' 'Yes,' replied a bystander, 'the Connecticut people are very pious in that respect.'

"But books are next akin to preaching, and may benefit society when I am no more."

The reader can easily perceive that this reply is a mere evasion of his friend's question, and none but a backslider would have answered *such* questions in *such* a manner.

"Getting equipped with a horse and wagon I proceeded to Coventry, and found my aged father, one sister, and two nephews well. I stayed a few days, visited a number of adjacent places, and had some tender times. But my mind was uneasy, and some hours of sleep departed from me, when I reflected upon the state of the country and the spirit of the times."

He next spent several weeks in the State of New York, preaching extensively in the vicinity of Saratoga and Ballston, then we find him successively in Pennsylvania, Delaware and Maryland, and in thirty days re

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turning to New York to join his wife, who had engaged to meet him there. In this excursion of thirty days, he had travelled five hundred miles and held sixty meetings!

He also made another tour of several weeks over a large part of Pennsylvania, and of a week or two on the Eastern shores, and then retired to New York; where he spent the winter (of 1814 and 15) in comparative quietness, lodging in the house of a Quaker named Dorsey.

During the summer and fall of 1815 we find him on another long and tedious journey to Natchez. The account of this journey is very brief and possesses little if any interest. While on his way and stopping at Marietta, he writes:

"Monday, 16th October. This day, I am thirty-eight years old. Sixteen years ago, I embarked for Europe. Thirty-eight more, no doubt, will change my state.—Above half of seventy-six is gone."

He closed his southern tour on the 12th of April, 1816, and embarked at New Orleans for New York, and arrived safely there on the 12th of May, and shortly after joined "Peggy" at his father's house in Coventry. His journal closes with the following note:

"October 4th, 1816. I have just returned from a tour through Genessee, Vermont, New Hampshire and Connecticut to Philadelphia. I find the spirit of inquiry increasing, and heard of revivals in four different societies. Saw three of my sisters, whom I had not seen for eight years. Left my companion at my father's until my return in the spring. Hard judged by man, but which must and will finally be decided by the judgment of God only."

Thus closes the journal of this strange specimen of our common humanity. To trace his subsequent wanderings is impossible without the assistance of his pri-

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vate papers, and these cannot be obtained, on any terms, favorable to their publication.

It is known however that he continued his comet-like manner of life. Wandering, like the comfortless dove dismissed from the cheerful shelter of the sacred ark, he occasionally appeared in every part of the United States, continuing to excite much notice and curiosity by his daring, reckless and odd manner of speech and action. Generally hundreds flocked to hear him, from the laughing boy of six or seven years old, the gay youth of sixteen and twenty, to the hoary headed. All were amused by his eccentricity, though it is to be feared few profited from his addresses in the latter part of his life.

From the evidence contained in his journal, the statements of many who have heard him in many places, and of those who lived near him in New London, (Conn.), where he made his home in the later years of his life, it is pretty certain that he had lost that piety which distinguished him in his early career. Probably he found his eccentricity *profitable*, and he soon learned to prefer *profit* to usefulness. Alas! poor human nature!

Political discussions, the Mason and Anti-mason disputes, and subsequently the Roman Catholic Church, were the themes that occupied his attention in the declining years of his life. He pursued his course on these points with all his wonted oddity and vulgarity until he retained the confidence of exceedingly few of the religious public.

Nor did the Methodist Episcopal Church escape her share of his opposition. It has been seen that to her influence he owed his conversion. She was the spiritual mother that brought him out of the darkness of sin into the marvellous light of God. He owed his all, spiritually, to her. True he was much discouraged in his early

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career by many of her prominent members, perhaps in some instances with a too unsparing hand. But where is the wonder? He started up, young, illiterate, rough, and odd to a fault, and striking out his own course, pursued it, regardless of advice or entreaty. What wonder that a church, struggling as she then was for her very existence in New England against the stern opposition of sneering prelates and bigoted sectaries, what wonder, we ask, that her adherents were unwilling to increase their load by encouraging so uncouth a being as Lorenzo Dow? The wonder is, that on the whole, more efficient measures were not adopted against him. Indeed he himself was fully sensible of his obligations to the forbearance of many in the church, as may be seen from many passages in his journal. His *piety* and usefulness alone led them to his toleration. While he retained his piety he was sensible of that obligation, but when he grew worldly he lost it and became the foe of our disciplinary forms and government. He joined in the truly ridiculous cry of popery, &c., against the M. E. Church, and attempted to convince the people that they were the *slaves* of their Bishops. We are sorry to see others working on the same species of capital, and laboring like Vulcans to convince the Methodists that they are *slaves*. Sapient men! Cannot the captive *feel* his own chains and see his own prison walls? Needs he argument to prove him a captive? Why then need we poor Methodists to pass through the slow process of syllogistic conviction to learn the existence of our bonds? Why, indeed? unless our slavery lie more in the brains of our opponents than about our liberties and persons; which is presumed to be the case. The truth is, Methodism spreads too fast not to have foes among jealous sectaries; she is too devoted to holiness to escape the enmity

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of the wicked, and too strict to rules not to be hated by disappointed aspirants after power and patronage. Mr. Dow wished the patronage of the church without submitting to its order, and he was disappointed: and so will all others be who are mad enough to plunge into such a gulf of erroneous expectations.

Mr. Dow's end was sudden. He was at Washington in the District of Columbia, preparing his papers for a continuation of his journal, when he sickened and died. Of the manner of his death little is known, but it is to be hoped he lived to repent of his loss of piety, and obtain the precious faith, he so evidently enjoyed in the early part of his career. He was probably about fifty-seven years of age at the time of his death. His wife Peggy is still living in the vicinity of New London, (Conn.) and is said to be smart and active for her age.

Having stated the leading facts in the life of this eccentric genius, we leave the reader to draw his own conclusions. He will find faults to condemn and avoid; and zeal and perseverance to admire and imitate: and should this sketch please, while it instructs the reader, the writer will be satisfied.

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ELECTION, UNIVERSALISM AND DEISM,

OR

THE CHAIN OF THE PREACHER ABRIDGED.

After I had found religion, I began to reflect on my experience, and perceiving that I felt a love to ALL, though I had been taught that God only loved a FEW, which he had given to his son: I could not reconcile the two ideas together, how my love should exceed the love of God;—and feeling within myself, that I stood in danger of falling into sin, and consequently into condemnation: I could not reconcile it with the common idea, that if a man once obtained religion he was always safe, let him do as he would.—This put me upon examining the scriptures for myself, where I could find no promise, that any should be saved, but *those who endured unto the end.* On the other hand the bible seemed to correspond with my feelings, that there was danger, being full of cautions; and there is no need of caution where there is no danger. The more light and knowledge a person hath, and commits a crime, the worse it must be; because he sins against the more light: therefore any sin is greater in a professor of religion, than in a non-professor, seeing he sins against the greater light.

If the sin is the greater, of course the condemnation and punishment must be proportioned; as Christ saith, "he that knoweth his master's will and doeth it not, shall

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be beaten with many stripes, whereas, he that knoweth not his master's will, shall be beaten with few."—Therefore if the sinner, who never had religion, deserves to be damned for actual transgression; why not the professor, upon the principles of impartial justice.

Now it appears to me that this doctrine, *once in grace, always in grace*, is inseparably connected with the doctrine of *particular election, and reprobation;* and to deny the latter, and to hold the former, to me appears inconsistent:—For if a saint cannot be punished in proportion to his conduct, then he is not accountable; and if he be not accountable, then not rewardable; and if neither rewardable nor punishable, then his salvation or damnation does not turn upon his actions, *pro* nor *con*, but upon the free electing love of God: Therefore, God will have mercy upon whom he will, and whom he will, he passeth by: thus they appear connected like two links in a chain. And it appeareth moreover, that the doctrine of *particular election*, leadeth to *universalism:* for according to the above, we must suppose, that God decreed all things; if so, God being wise, *whatever* he hath decreed, he must have decreed it *right;* consequently nothing cometh to pass *wrong*—then there is no sin, for it cannot be sin to do right: If then one shall be damned for doing right, why not all? and if one be saved for doing right, why not all? according to the rule of impartial justice.—Again, this doctrine of election saith, *all* that was given from the Father to the Son, in the covenant of Grace, will be saved; none that Christ died for can be lost.—The bible saith, Christ gave himself for *ALL.*—1 Tim. ii. 4, 6; 1 John ii. 2. And A double L does not spell *part*, nor *some*, nor *few*, but it means *all:* Well, now if all Christ died for, will be saved, and none of them can

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be lost, then Universalism must be true: ☞ and you cannot deny it.

And now it appears furthermore, that Universalism leads to Deism—for if all are saved, none are lost, and of course no future punishment:—Therefore the threatenings in the bible must be false, like a sham scarecrow hung up in the fields to represent what is not real. And if the threatnings be false, the promises are equally so; for while the promises are given in one scale to encourage virtue, the threatnings are put in the opposite one, to discourage vice: To deny the one, disallows of the other, and of course breaks the chain of the bible, and thereby destroys its authority; consequently, ye cannot suppose with propriety, that it came from God, by Divine direction; but rather, that it was hatched up by some cunning politicians, to answer their political designs, to keep the people in order—and that it has been kept on the carpet ever since, by the black and blue coats to get a fat living out of the people.—"Away with the bible," says the Deist, "I will be imposed upon by that no more, but I will go upon *reason;* for who ever came back from the other world, to bring us news from that country about heaven or hell, or exhibited a map thereof?"

Now if I denied the bible, I should of course deny miracles and inspiration; for if I admit of them, I must in reason admit of the propriety of the bible.

But no one who denies inspiration and miracles, can prove the existence of a God. There are but six ways to receive ideas, which are by *inspiration*, or one of the *five senses.* Deny inspiration, there are but the five ways; and matter of fact demonstrates, that a man by these outward sensitive organs, can neither hear, see, smell, taste nor feel God: How then can we know him but by

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a revelation in the inward sense? Why, saith the Deist, the works of nature proclaim aloud in both my ears, "there is a God;" but I deny it according to your scale of reasoning, for you deny miracles; and yet you say what has been once may be again: now if there was a miracle once, there may be one again: if so, then there may be such a thing as revealed religion, for that is but miraculous: But if there cannot be a miracle again, that is an argument there never was one, and of course denies the works of creation; if there was no creation, then there is no *Creator:* for it must have been a miracle, to have spoken the world into existence, and to have formed intelligent beings.—Therefore, if there never was a miracle, then there never was such a thing as creation: Consequently, the works of nature do not speak forth a Divine Being, for his hand never formed them; but they argue, that matter is eternal, and that all things come by nature—for it is evident, that if *nought* had been *once, nought* had been *now;* for *nothing* cannot put forth the act of power and beget something; yet it is self-evident, that something does exist; therefore, something must have existed eternally. Then saith reason, if all things come by nature, then nature is eternal; and when forming from its primitive chaos, into its present position by congelation, brought forth mankind, beasts, and vegetables spontaneously; something like the mushroom growing up without seed, or the moss growing on the tree; and are kept on the stage by transmigration, like the caterpillar, transmigrating or turning into a beautiful butterfly; or the muck-worm into a horn-bug. Thus nature assumes one form or shape for a while, then laying that aside, takes up another.

Thus I shall be an Atheist instead of a Deist, but I cannot be *one* or the *other* according to reason, for if

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there be no God, nature depends on chance, and this earth would be like a well stringed instrument, without a skilful hand to play upon it; or a well rigged vessel, without mariners to steer her; for every thing that hath not a regulator, is liable to go to ruin: and if all things depend on chance, then by chance there may be a God and a Devil, a heaven and hell, saints and sinners; and by chance the saints may get to heaven, and by chance the sinners may go to hell.—It is evident in reason, that as a stream cannot rise higher than its fountain, so confusion can never produce order; for the effect cannot be more noble than the cause; consequently, if confusion had been once, it must have remained; but as the stars keep their courses without infringing on each other in their different revolutions, so that the astronomer can calculate his almanacs years before hand, it is evident there is such a thing as order; and to suppose this order to have been eternal would be arguing, that the earth has stood forever as we now behold it; and to suppose that the earth hath forever had its present form, is to suppose that there has been an eternal succession of men, beasts and vegetables, and that to an *infinite* number; (for if the number be not infinite, how could the succession have been eternal?) and yet to talk about an infinite number, is a contradiction in terms, for there is no number but what may be made larger, by the addition of units: but that which is infinite cannot be enlarged. Again, if there has been eternal succession of men and beasts; by the same rule there has been an eternal succession of days and nights, and years likewise. This must be allowed (that infinite numbers are equal, for if one number be smaller than the other, how can it be said to be infinite?). Well, if infinite numbers be equal, and if there hath been an eternal succession of years

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and days and nights, we must suppose that their infinite numbers are equal. And yet to allow there hath been as many years as there hath been days and nights, is inconsistent, seeing that it takes three hundred and sixty-five to compose one year; and if the number of years be less than the number of days and nights, the number cannot be admitted to be infinite; therefore it must be, there was a time when years began: If so, we must admit the idea, that there is something superior to nature that formed it, and thus of course an Almighty regulator, that with wisdom must have constructed and preserved this system; and this power and regulator must be self-dependent, for no power could exceed it for to be dependent on, and of course self-existent, of course eternal, according to the foregoing; and this eternal, self-existent, all-wise Regulator is what we term GOD, and what the Indians term, the GREAT MAN ABOVE. Various are the ideas formed concerning this GOD: Some acknowledge one Supreme Being, but disallow of what is called the *Trinity*, saying, how can three be one? Answer, as rain, snow, and hail, when reduced to their origin are one (water), and as light, heat, and color are seen in one element (fire), and as the Atlantic, Pacific, and Indian oceans compose but one; so, if in natural things, three can make one, why may we not admit the idea with reason, that three can be one in things supernatural and divine, &c. What is meant by God the Father, is, that Eternal Being that is every where present.—What is meant by Christ the Son, the manhood of Christ, being brought forth by the omnipotent power of God, as the evangelists relate; and *that* manhood being filled with the divine nature, of course he would be God as well as man, and man as well as God—two distinct natures in one person; and it is no

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more inconsistent with reason, to acknowledge that he came as above, than to acknowledge a miracle for the first man's origin; which idea in reason we must admit, for there cannot be an effect without a cause.—What is meant by the Holy Ghost, is the Spirit of God proceeding from the Father, through the mediation of the man Christ Jesus, down to the sons of men; the office of which Spirit is to instruct mankind, and purify and prepare them for the enjoyment of God in glory.

If I deny there was such a person as Christ on this earth eighteen hundred years ago, I should deny three things:—1st. our dates.—2nd. all sacred, and 3d. the greatest part of profane history, which historians in general would not be willing to give up. If I allow there was such a person as Christ, I must acknowledge his miracles too; for the same histories, sacred and profane, which mention his person, relate his miracles; and to deny his miracles, would be giving the historics the lie, and of course destroy their authority. If I allow his miracles I must allow his sacred character also; for it is inconsistent with reason to believe that God would aid and assist a liar, or an impostor, to do the mighty deeds which we are informed Christ did.

If there be no such thing as inspiration, how could the prophets foretel future events, out of the common course of nature? Some people say, the prophecies were written in prophetic language, after the things took place, but that is unreasonable to suppose, for if they were, they were wrote as late down as what the New Testament dates back, and if so, then both Testaments came on the carpet about one time. How could you impose the one Testament on the learned people, without the other; seeing their close connexion? But as the Jews acknowledge the Old Testament, and disallow the

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New: I therefrom argue, that the Old Testament was written some time previous to the New, of course previous to the things being transacted, which were predicted. It must, therefore, have been by divine inspiration. But says one, the word revelation, when applied to religion, means something immediately communicated from God to man;—that man tells a second, the second a third, &c. &c. *it is revelation to the first only*, to the rest it is mere hearsay.

And if the bible was revealed once, it was not revealed to me; to me, therefore, it is hearsay. Answer—Allowing the above, yet if a man tells me it is revealed to him that my father is dead, &c. and the same Spirit which revealed it to him, accompanies his words with energy to my heart, then it is revelation to me as well as to him, and not bare hearsay. Consequently, if the same Spirit which dictated the writing of the bible, attends the same with energy, then it is not hearsay, but revelation; because we have a divine conviction of the truths therein contained. And the sincere of different persuasions, find something in the bible to attract their attention, above any other book; and even the Deists, when conscience begins to lash them, find something in the bible to attract their minds, of the truth of which, the conduct of a number to be found on this continent might be adduced.

Neither can I believe all will be saved: for in Mark iii. 29, we are informed of a certain character, which hath never forgiveness, but is in danger of ETERNAL DAMNATION; which they could not be in danger of, if there be no such thing; and in Luke xvi. we read (not a parable, but a positive matter of fact, related by Christ himself, who knew what was transacted in eternity, as well as in time) concerning a rich man, who died and

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went to hell; and there was a separation between him and the good place; and if one be lost, Universalism is not true. We feel in our breast, that we are accountable to God, and if so, then rewardable or punishable, according to our behavior and capacity; and of course a day of accounts must take place, when the rewards, or punishments are given. Some say we have all our punishment here. In reason I deny it; for the benefit of religion is to escape punishment; and if so, none have punishment, but the vicious; but as many of the virtuous have suffered the most cruel, tormenting, lingering deaths, as may be said, for years, in matters of tender conscience; while others have lived on flowery beds of ease, and thus die; from this I argue, that the punishment is to come hereafter.

If all go to heaven as soon as they die, it being looked upon as a piece of humanity, to relieve the distressed, would it not be right for me to end all the sorrows of those I can, who are in trouble?—And does not this open a door to argue, that murder is humanity, and thereby send them to heaven? But, says one, I will acknowledge future punishment, but it is not so long, nor so bad as it is represented by some; for we read of the resurrection, when all mortal bodies shall be raised, of course become immortal, and spiritual; and corporeal fire and brimstone cannot operate on spiritual body, and of course the punishment is but the horror of a guilty conscience. And the word *forever*, frequently in the scripture, being of a limited nature, it may be inferred the punishment is not eternal. Answer: Allowing that the punishment is only the horror of a guilty conscience; (which will bear dispute) yet I think, that horror to the mind will be found equal to fire and brimstone to the material body; for frequently I have been called to visit

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people on sick beds, who have told me that their pain of body was great, but their pain of mind so far exceeded it, as to cause them to forget their pain of body for hours together, unless some person spoke particularly to them concerning it. Again, you know what horror you have felt for a short space, for one crime. Now, supposing all the sins that ever you committed, in thought, word, or deed, in public, and in private, were set in array before you, so that you could view all of them, at one glance. And at the same time, that conscience were to have its full latitude, to give you the lash; would not the horror which here causeth people to forget their temporal pain, while there is hope, be worse than fire to the body, when hope is forever fled?—for when hope is gone, there is no support.

And the idea that the punishment is not eternal, because the word *forever*, sometimes in scripture is of a limited nature, I think will not do; because the duration of certain words, are bounded by the duration of the things unto which they allude.—For instance, "The servant shall serve his master *forever*," in Moses's law.—The word *forever*, was bounded by the life of the servant. And where it relates to mortality, it is bounded by mortality; of course where it relates to immortality, it is bounded by immortality; and when it relates to God, it is bounded by the eternity of God,—and as we are informed in several parts of scripture, after that mortality is done away, that the wicked shall be banished forever from the presence of God. The word *forever* and the word *eternal* must be synonymous, having one and the same meaning, as endless; being bounded by the eternity of God, and endless duration of the immortal soul, &c. Matt. xxv. 41, 46. 2 Thess. 1. 9. Rev. xix. 3. Judges 7.

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And observing the doctrine of particular election and reprobation to tend to presumption, or despair, and those who preached it up, to make the bible clash and contradict itself, by preaching something like this:

"*You can and you can't—You shall and you shan't—You will and you won't—And you will be damned if you do—And you will be damned if you don't.*"

Thus contradicting themselves, that people must do, and yet they cannot do, and God must do all, and at the same time invite them to come to Christ.

These inconsistencies caused me to reflect upon my past experience, and conclude that the true tenor of the bible did not clash, of course that a connect chain should be carried on through that book, and the medium struck between the dark passages, which literally contradict, and reconcile them together by explaining scripture by scripture; and by striving so to do, I imbibed what here follows: 1st, That election is a bible doctrine, but not an elect number, for I cannot find that in the bible, but an *elect character*, viz. "Him that becomes a true penitent, willing to be made holy and saved by free grace, merited only by CHRIST." And on the other hand, instead of a reprobate number, it is a reprobate character; namely, "him that obstinately and finally continues in unbelief, that shall be cast off," &c.—Thus any one may discover, that it is an election and reprobation of characters, instead of numbers, ☞ and you cannot deny it. But the following scriptures demonstrate undeniably, that God instead of reprobating any, is willing to receive all. (2 Pet. iii. 9. Ezek. xxxiii. 11. 1 Tim. ii. 3, 4. 2 Cor. v. 19.) Secondly, that Christ instead of dying only for a part, the prophets, angels, Christ and the apostles positively affirm, that salvation by his merits is possible for all. (Gen. xxiii. 14. Isaiah liii. 6. Luke

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ii. 10. John iii. 16, 17.) Thirdly, that the Holy Spirit doth not strive with a part only, as some say, *a special call*, but strives with every man according to the hardness of his heart; while the day of mercy lasts. (John i. 9, and xvi. 8, compare vi. 44 with xii. 33.) Again, there is a gospel for and an invitation to all; ☞ and you cannot deny it. (Mark xvi. 15. Matt. xi. 28.)—Again, there is a duty, which we owe to God, according to reason, conscience and scripture; and there are glorious promises, for our encouragement in the way of duty, and awful threatnings in the way of disobedience; ☞ and you cannot deny it. (Prov. xxviii. 13. Matt. v. 2 to 8; vii. 24 to 28. Isa. i. 16 to 20. Psa. ix. 17.) And now to affirm that a part were unconditionally elected for heaven, and can never be lost, what need was there of a Saviour? To save them from what? And if the rest have no possibility of salvation, who are benefitted by Christ? Or what did he come for? Not to benefit the elect or reprobate, but to accomplish a mere sham, or solemn nothing. This reminds me of a story I heard, concerning a negro who had just returned from meeting—his master said, Well, Jack, how did you like the minister? Why massa, me scarcely know, for de minister say, God makey beings, calla man; he pickey out here, oney dare, and givey dem to Jesus Christ, an da can't be lost. He makey all de rest reprobate, and givey dem to de devil, da can't be saved. And de devil he go about like a roaring lion, seeking to get away some a Christ's, and he can't. De minister he go about to get away some de devil's and *he can't;* me dono which de greatest fool, the preacher or the devil."

It is evident that the devil and the damned in hell do not believe in the doctrine of eternal decrees; for it is the nature of sinners, to strive to justify themselves in

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evil, and cast the blame elsewhere, This is an evil practice, therefore came from an evil source, and consequently from the devil. When Adam fell and God called on him, he cast the blame on the woman: God turning to her, she cast the blame on the serpent; God turned to him and he was speechless. Now if he had believed in the doctrine of decrees, does it not appear evidently, that he would have replied? "Adam was not left to the freedom of his own will; he was bound by the decrees, and we have only fulfilled thy decrees and done thy will, and thou oughtest to reward us for it."—But he was speechless, and knew nothing of such talk then, therefore it must be something he has hatched up since—as saith the poet:

"There is a reprobation plan,
Somehow it did arise;
By the predestinarian clan
Of horrid cruelties.

The plan is this:—they hold a few,
They are ordain'd for heaven,
They hold the rest accursed crew,
That cannot be forgiven.

They do hold, God hath decreed
Whatever comes to pass;
Some to be damned, some to be freed,
And this they call free grace.

This iron bedstead they do fetch,
To try our hopes upon;
And if too short, we must be stretch'd,
Cut off if we're too long.

This is a bold serpentine scheme,
It suits the serpent well;
If he can make the sinner dream
That he is doomed to hell.

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Or if he can persuade a man,
Decree is on his side;
Then he will say without delay,
This cannot be untied.

He tells one sinner, he's decreed
Unto eternal bliss;
He tells another he can't be freed,
For he is doom'd to miss.

The first he bindeth fast in pride,
The second in despair;
If he can only keep them tied,
Which way he does not care."

And now to talk about God's foreknowledge or decreeing all things *from* all eternity, appears a nonsensical phrase; because to say *from* (as the word *from* implies a place of starting) all eternity, implies eternity had a beginning: and as some use an unmeaning expression, to convey an idea of unbeginning time: for the want of language it is nonsense to attempt to build an argument thereon: For as it is argued in the foregoing, that God is eternal, we may admit with propriety that he possesseth all the attributes that are ascribed to him; and yet it is not inconsistent to say that the first thing that ever God made, was *time*, and in time he made all things, and probably the angelic creation was previous to men. Now, many attempt to make God the author of sin: but sin is not a creature as many falsely think; *it is the abuse of good.* And to say that God who is good, abuses good, is the highest blasphemy that we could impeach the Deity with; therefore he cannot be the author of it, consequently it must have come from another source. Now we must admit the idea that there was a time when there was no creature, but the Creator only: and declarative glory could never redound to God; except that finite accountable intelligencies, were created, (for what should

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declare his glory,) his justice nor goodness could never be shewn forth in rewards and punishments, except such accountable beings were made; and of course must have remained in solemn silence: therefore declarative glory could never have redounded to God. But, that he might have declarative glory, arising from his attributes, by intelligences, it appears that angels were created; and we must suppose they were all happy, holy, and good at first; seeing this is the nature of God (as all argue from the Christian to the Deist). As likeness doth beget likeness, and every cause produces its own effect; and as we are informed, that the devil sinneth from the beginning, and that some kept not their first estate, but left their own habitation, and sinned, and were cast down to hell, &c. (2 Pet. ii. 4.) Jude 6. Rom. iv. 15. 1 John iii. 4, 8. And as we read, where there is no law there is no transgression: It must be that the angels had a law to keep, and power sufficient to keep or break the law; or else, how could they be accountable? and if they were not, they could not be rewardable, and if not, then not praise nor blame worthy. But says one, allowing that God did made such pure intelligible accountable beings, and had a sovereign right to demand their obedience, seeing they were dependent: what should induce a *holy being* to sin against a Holy God, especially as there was no evil in him or them, nor yet any to tempt him? Answer—suppose I were walking along in meditation, in a great field; of a sudden I cast a look forward, and can see no end to it; it would be natural for me to stop and look back the way from whence I came. So, in my opinion, the angels were looking into futurity—they could discover no end to eternity, and it would be natural for them to reflect on time past. They could remember no time when they had no exist-

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ence, any more than I can. This would open a door for self-temptation to arise in thought, "how do we know but we are eternal with God? and why should we be dependent on him, or be accountable to him?" In order to find out whether they were dependent or independent, the only method was, to try their strength, by making head against the King of heaven, by a violation of his command.

Now, *evil* is the abuse of *good*, and the first abuse of *good* was the origin of *evil*, and as their commandment was good, the evil consisted in the abuse of it: and the natural consequence of breaking the same, would be to convert them into devils—as the consequence of murder is death. From this we may see, that God made THE *devil*, but he made himself A *devil*. Now it appears to me impossible for God to shew the devils mercy, consistent with the principles of reason and justice; for I may sin against my equal, and in the eyes of the law, the crime is looked upon as a trifle; the same crime against a government, would forfeit my liberty, if not my life. Thus the magnitude of a crime is not looked upon, according to the dignity of the offender, but according to the dignity of the offended: of course, a finite being sinning against an infinite God, there is an infinite demerit in the transgression; of course justice demands infinite satisfaction. A finite being can make finite satisfaction only, although the crime demands an infinity of punishment—a finite being cannot bear an infinity of punishment at once; therefore the punishment must be made up in duration, and of course be eternal, that it may be adequate to the crime.

But, says one, why was not a mediator provided for fallen angels, as well as for fallen men? Answer—it was impossible, in the reason and nature of things; for

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when mankind fell it was by the action of one, and they multiply. So the Godhead and manhood could be united, as in the person of Christ: but not so with the devils, for they were all created active beings, and each stood or fell for himself, and of course was actually guilty, and therefore must have actual punishment; except a mediator was provided; which could not be, for the devils do not multiply; therefore the Godhead and devilhood could not be joined together. But supposing it could, yet, says Paul, without shedding of blood there can be no remission, and spirits have no blood to shed: and upon this ground it appears, that the devils' restoration or redemption must fall through.

The scripture which sayeth, Rom. ix. 11, &c. "The children being yet unborn, having done neither good or evil, that the purpose of God, according to election, might stand, it was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, and Esau have I hated," &c. Any person by examining Gen. xxv. 23, and Mal. i. 1, 2, may see that Paul's talk doth not mean their persons, but that undeniably it must be applied to their posterity. And to apply them the other way, as though one was an elect, the other a reprobate, on purpose to be damned, without a possibility of escape, is a plot of the devil, to blindfold mankind by a multitude of words without knowledge; for no such inference can be drawn from that passage, that Jacob was made for salvation, and Esau for damnation. But observe, it must be applied to their posterity: see Gen. xxv. 23. "And the Lord said to Rebecca, Two nations are in thy womb, and two manner of people, &c. shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." Which came to pass in the reign

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of king David, when the Edomites were brought into subjection to the Israelites, (2 Sam. viii. 14—1 Chron. xviii. 13) and that passage, "Jacob have I loved, and Esau have I hated," was not spoken before the children were born, but hundreds of years after they were dead, by Mal. i. 1, 2. Now, cannot any person who is unprejudiced, plainly discover, that the word "Jacob" here means the Jewish nation, which God saw fit to exalt to high national privileges; because Christ was to come through that lineage, &c.—And as to "*Esau have I hated*," the word *hate* in scripture, frequently means loving in a less degree, &c. for instance—Christ sayeth, except a man *hate* his father, mother, and his own life also, he cannot be my disciple—the word *hate*, here means loving in a less degree, as we are to love God supremely; and lent favors in a less degree, as belonging to him: so the passage, "Esau have I hated," meaneth, that God did not see fit to exalt the Edomites, to so high national privileges as the Jews, yet they were the next highest, for their land was given to them for a possession, which the Jews were not permitted to take from them, as they were going from Egypt to Canaan, (Deut. ii. 4, 5) and that passage, (Heb. xii. 17) which sayeth, that "Esau was rejected, and found no place of repentance, though he sought it carefully with tears," we must not therefrom infer, that it was God who rejected him, because he was a reprobate, but his father Isaac.

From this loss of the blessing, some people think Esau was reprobated and damned: but Paul saith, Heb. xi. 20, by faith Isaac blessed Jacob and Esau concerning things to come. Some forget to read that Esau was blessed as well as Jacob, though not in so great a degree, and how could he be blessed by faith if he were reprobated?—(Gen. xxii. 39—40). Esau was blessed with four things;

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the first two were like a part of Jacob's, viz. the dew of heaven, and the fatness of the earth—thirdly, by his sword he was to live—and fourthly, when he should have the dominion, he was to break Jacob's (or Jewish) yoke from off his neck, which came to pass in the reign of Jehoram, the son of Jehoshaphat, 2 Chron. xxi. 8—10. And now to shew the inconsistency of thinking that Esau served Jacob the younger, it doth appear that Jacob served Esau; and moreover, that Jacob had no religion when he attempted to cheat and lie, that being contrary to the spirit of Christianity. But it appears that he got converted afterwards, when on his way to Padan-aram; he lay to rest in the woods, and in the night he had a vision, in which he saw a ladder, the top reaching to heaven, &c. Now, as the ladder had two sides, it represents the Godhead and Manhood of Christ, and the rounds, the different degrees of grace. If Jacob had been pious, doubtless he would have realized the presence of God being there to protect him from the wild beasts; but his expression, "the Lord was in this place, and I knew it not," argueth ignorance. Secondly, he adds, it is no other than the house of God and gate of heaven; which is the language of young converts.—Thirdly, he made a vow, if God would give him food to eat, and raiment to put on, and bring him back in peace, that God should be his God; which certainly implies, that he did not serve God before as he did afterwards.—(Gen. xxviii. 16.)

Observe, First, Jacob served Esau, was afraid of him, and ran from home twenty years, through scenes of sorrow, and had his wages changed not less than ten times. Secondly, when he set out to return, his past conduct created such fear in his breast, that he dared not see Esau's face, until by messengers he inquired, "may I

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come in peace?" And understanding that Esau with a body of men was coming to meet him, his sleep departed from him. He divided his host in two bands, and wrestled all night in prayer; and such fear surely denotes guilt. Thirdly, he sent a number of messengers with presents, and a message to Esau, calling him lord, as if himself was the servant. Fourthly, Esau bowed not at all; but Jacob bowed not once, nor twice only, but seven times; and then cried out, "I have seen thy face, as though I had seen the face of God." Now if Esau was a reprobate, how could his face have been as God's? nay, it would have been as the devil's. But as they had a joyful meeting together, like two Christian brethren, that had been some time absent; I therefore conclude, that Jacob saw the image of God in his brother Esau; and in that sense, Esau's face might be said to be as the face of God, and in no other. And as the general tenor of Esau's conduct was not so bad as some part of Jacob's conduct, I therefore conclude, that Esau died in peace; and if ever I can be so happy as to get to glory, I expect to meet Esau there as well as Jacob. (Gen. xxxii. and xxxiii. &c.)

If I believed all things were decreed, I must suppose that Pharaoh did the will of God in all things; seeing God decreed all his thoughts, words and actions: and the *will* being the determining *faculty*, it must be, that whatever God *decrees*, he *wills*: therefore Pharaoh did the will of God according to that doctrine, ☞ and you cannot deny it. If the scripture be true, then Pharaoh doing the will of God, according to that doctrine, must be saved, according to the intimation of Christ; that whoever doeth the will of God is his brother, sister, and mother—observe, if all Pharaoh's conduct was decreed, he did as well as he could, and Peter as bad as he could;

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according to that doctrine, then, which is the most praise or blame worthy? Again, if God decreed Pharaoh's conduct, did he not decree it right; and if so could it be wrong? If not, there was no sin, consequently no punishment; unless you say a man is punishable for doing right. Again, if God decreed Pharaoh should do as he did, why did he command him to act to the reverse?—Does he decree one thing and command another? If so, then you make God's *decrees* and *commandments* clash; for according to that doctrine, God's *revealed* will is that we should *obey;* and his *decreed* will is that we should *disobey.* Thus you make out that God has *two wills* right opposite to each other, which makes God *divided* against himself. Christ intimates, that which is *divided* against *itself,* cannot stand. If so, then Deity being divided, must fall, and of course the works of nature sink, and go to ruin. Thus we see the inconsistency of dividing and subdividing God's will.

There is no account of Pharaoh's heart being more hard than others, until he became hardened; but it appeareth from Rom. v. 19, 20, that the hearts of all people are alike hard by nature. Well, saith one, what is the meaning of that scripture, "For the same purpose have I raised thee up, that I may shew forth my power in thee. And I will harden his heart, and he shall not let the people go," &c. Answer—the Lord raised Pharaoh up.—Up from what? From the dust unto a child, from a child to a man, to be a king on the throne; that he might shew forth his power in him. And he has raised up you, and me, and all mankind, for the same purpose; viz. To shew forth his power in us; if it be not for that, what is it for? We read in several places that the Lord hardened Pharaoh, and yet that Pharaoh hardened himself: how could that be? God do it! and yet Pharaoh do it!

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We read that the Lord afflicted Job, and yet that Satan did it:—(Job xix. 21, ii. 7,) and that the Lord moved David to number Israel, and yet that Satan did it, &c. (2 Sam. xxiv. 1. 1 Chron. xxv. 1.) and that Solomon built the temple, and yet tells how his many workmen did it. Thus we see there is a first cause, and a second cause; as saith the poet:—

"No evil can from God proceed,
'Twas only suffered, not decreed;
As darkness is not from the sun,
Nor mounts the shades till he is gone."

Reason saith, that mankind are agents or else prophets; for they can foretell some things, and then fulfil them, ☞ this is the truth, and you cannot deny it. If so, then it may be said with propriety, that the Lord hardened the heart of Pharaoh, and yet that Pharaoh hardened himself, even as mankind are hardened in this our day, &c. Observe, first, the Lord called to Pharaoh by favor, and gave him a kingdom. Secondly, the Lord called by commandments, and Pharaoh would not obey, by saying, "I know not the Lord, neither will I let Israel go." Then the Lord called thirdly, by miracles, but Pharaoh reasoned against them in a diabolical way, by setting the magicians to work. Then, fourthly, God called by affliction; then Pharaoh made a promise to obey God, and let the Jews depart, if the affliction might be removed: but when the judgment was removed, Pharaoh broke his promise; therein he was to blame, ☞ and you cannot deny it—for by breaking his promise, his heart would naturally become harder, like metal when melted it is tender, and when grown cold is harder than before, and of course requires a hotter fire to melt it again; so it required a heavier judgment to operate on Pharaoh; and God would send it, and Pharaoh

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would promise and break them, till ten afflictions passed away; and when the first-born was slain by the Lord, and yet by evil angels, as David in the Psalms tells you, Pharaoh was shocked, and let the Jews depart. He pursued them, and God permitted him to be taken in his own folly, and drowned in the Red Sea. Thus we find how God hardened Pharaoh's heart, and yet how he hardened himself by disobedience; and so, in this our day it may be said, that God hardens some, and yet they harden themselves, as follows: First, God calls by prosperity or favors, and yet many enjoy them without a feeling sense from whom they flow. Secondly, God calls by commandments; an inward monitor, telling what is right and what is wrong: but some do not give attention thereto, which, if they would, they would hear the voice more and more distinctly, till at length it would become their teacher. Thirdly, God calls by miracles; the operation of his Spirit perhaps under preaching, or some other cause, and they have thought, If I could always feel as I do now, I should soon be a Christian; or if all my companions would turn and serve the Lord, I would gladly go with them to heaven. But through inattention, those serious impressions, which I call miracles, soon wear off. A miracle is something done out of the common course of nature, by the operations of the power or Spirit of God; therefore, O reader, it was not the minister who made you have those feelings, but the power of God; therefore, in some sense, you have been called upon miraculously, ☞ and you cannot deny it. Fourthly, God calls by affliction, and when people are taken sick, and view death near, they make vows and promises, and think how good they will be if God will spare them and raise them up. But when they are recovered, they (Pharaoh like) too soon forget their prom-

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ises, and break their vows, and hereby become harder than before, and can do things without remorse, which once they would have felt the lash of conscience for.—And that preaching, which once would make impressions on their mind, strikes their heart and bounds back like a stone glancing against a rock. This character is what may be termed a *Gospel-hardened sinner.* Thus you may discover that this plan clears the Divine character, and casts the blame on the creature, where it ought to be cast: whereas, the opposite would cast the blame directly on God, if he decreed it so: this is the truth, ☞ and you cannot deny it. Although Christ hath promised once to draw ALL men unto him, (not to drag, for bait draws birds, yet they come voluntarily) yet he never promises to draw them a second time, but on the other hand positively saith, My spirit shall not always strive with man. And again, Because I have called and ye have refused, but ye have set at naught my counsel, and would none of my reproofs, I also will laugh at your calamity, and mock when your fear cometh. Ephraim is joined to his idols, let him alone. And the language of a reprobate is, "the harvest is past, the summer is ended, and we are not saved." (Jer. viii. 20. Prov. i. 24, 25, 26. Gen. vi. 3.)

As the Lord requireth a right sacrifice in the path of (revealed) duty; those who, like Cain, bring a wrong offering, the fruit of the ground, instead of the firstling of the flock, like Abel, must expect, like Cain, to be rejected, (Gen. iv. 7) for God saith, Behold I have set life and death before you; choose you this day whom you will serve, &c. (Josh. xxvi. 15.) One thing is needful, and Mary hath chosen the good part. We do not read God chose it for her: this is the truth, ☞ and you cannot deny it.—Even as we read in John iii. 19, that this is

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the condemnation, that light has come into the world, and men love darkness rather than light, &c. Oh! reader, prepare to meet thy God!

Objection. Hath not the potter power over the clay, of the same lump, to make one vessel to honor, and another to dishonor?

Answer. A potter never makes any vessel on purpose to destroy it. Neither doth God make any on purpose for destruction, but all mankind are useful, if they get the spirit of their station, and fill up that sphere for which they are qualified. For without servants there can be no masters; without subjects, no rulers; without commonality, no quality; and any one may observe that David was elected or set apart to be king; Jeremiah and Samuel, to be prophets, &c. and any discerning eye may easily discover that Paul's election (Rom. ix.) was not an election to future happiness, but of temporal advantages.—And yet those not so positive, but what the privileges might be forfeited and lost by sin, as you may find, 1 Chron. xxviii. 9, 10. If thou serve him with a perfect heart, and with a willing mind, he will be found of thee; but if thou forsake him, he will cast thee off forever. (Deut. xxx. 15—10.) Moses's dying declaration was, that the children of Israel must obey, and if they would, all needful blessings they should have, but if rebellious, should be cursed and scattered, &c.—☞ This is the truth, and you cannot deny it. And observe Paul, when talking about the clay and potter, alludes to Jer. xviii. where the prophet was commanded to see the potter work, &c. And then God says, verse 6th, cannot I do with you as this potter, O house of Israel, &c. Again, verse 7th, at what instant I shall speak concerning a nation or kingdom, to pluck up, pull down, or destroy it; if that nation against whom I have pro-

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nounced, "turn from their evil, I will repent of the evil I thought to do unto them." "At what instant I shall speak concerning a nation or kingdom, to build or plant it, if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them."

Now observe, if God be unchangeable, as Paul saith, God cannot lie, then he is bound by his immutability or the law of his nature, to perform his promises to the obedient, and his threatnings against the disobedient; and this is the truth, ☞ and you cannot deny it. Objection. Bible language is, I will, and you shall, and the promises are yea and amen, without any *ifs* or *ands*.

Answer. To take the *promises* without the *condition*, is a practice of Satan, (Luke iv. 10, 12) which he made use of to our Lord to get him to fall down from the battlement of the temple, and thereby tempt God, and presume on God, because of the promise which the devil intended he should think to be *unconditional:* and so bear him up in the way of *disobedience*. Whereas our Saviour knowing the *path of duty* to be the way of *safety*, replied, 'Tis written, thou shalt not tempt the Lord thy God. For in the way of *obedience* there is a *promise* of preservation, and in the way of disobedience a *threatening* of destruction; this is the truth, ☞ and you cannot deny it; therefore to cut these two little letters IF out of the bible, which make such a great significant word, is wrong; seeing it is so frequent in scripture: and frequently there are conditions implied in the bible, though not *expressed;* for instance, David, when at Keilah (1 Sam. xxiii. &c.) inquired of the Lord whether Saul would come down, and the men of the city deliver him up, and the Lord answered in the affirmative. Here is no condition expressed, yet there is one implied; for David

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left the city and fled to the wilderness; so Saul came not down, neither did the people deliver him up. Again, God said to the Ninevites, by Jonah, Yet forty days and Ninevah shall be overthrown. Now if you say all threatenings are without conditions, you give God the lie; for the city was spared in consequence of their believing God, and turning from their evil ways, Jonah iii. 5—10. This is the truth, ☞ and you cannot deny it. Again, Ezek. xxxiii. &c. There is a condition implied and explained undeniably, though not so fully expressed at the first, concerning the righteous and wicked man, which you may read at your leisure; this is the truth, ☞ and you cannot deny it. Objection: Says one, "God will have mercy on whom he will have mercy," &c. Answer:

"God will have mercy on whom he will,
Come think you who they be?
'Tis every one that loves his Son,
And from their sins do flee;

'Tis every one that doth repent,
And truly hates his sin:
'Tis every one that is content,
To turn to God again.

And whom he will he *hardeneth*,
Come think you who they be?
'Tis every one that hates his Son,
Likewise his liberty.

'Tis ev'ry one that in sin persist,
And do outstand their day;
Then God in justice leaves them to
Their own hearts' lusts a prey."

Objec. "*My* people shall be *made* willing in the day of my power," says one. Answer, That is home-made scripture, for the Almighty does not so speak, but king David (Psa. cx. 3,) speaks to the Almighty, "Thy people

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shall be willing in the day of thy power." He does not say, they shall be made willing; the word *made* is not there, neither has it any business there. Again, those little words in italic letters were not in the original, but were put in by the translators to make what they think to be sense in the English language; and those little words, "*shall be*," are in *italic* letters, of course put in by the translators; now I leave them out, and in lieu thereof, put in the *are*, and then read it, "*Thy people are willing in the day of thy power.*" Now is the day of God's power, and now his people are willing; they are always a willing people. It is the reprobate character that is unwilling that God's will should be done: this is the truth, ☞ and you cannot deny it. (Matt. vii. 24—26.) Object. Christ did not pray for all mankind, &c. Answer. That's a lie, for John xvii. 9; First, Christ prayed for his disciples: Secondly, ver. 20, for those who should believe on him through their word; and thirdly, for the whole world, (ver. 21—23,) thus, "that the *world* may *believe* that thou hast sent me." Again, that the *world* may *know* that thou hast sent me, and this does not mean A-double-L-part. Object. Paul says, Rom. viii. Whom God foreknew he predestinated, called, justified, and glorified, &c. Here is no condition expressed, of course, it appeareth that he glorified all that he justified, called, and predestinated, and foreknew, &c. Answer. If that be taken just as it stands, without any conditions whatever, it will follow, that Universalism is true, or else, that we are all reprobates. For God foreknows one as much as another, in every sense of the word, and of course foreknows all mankind; and now, if all that he foreknows, predestinates, calls, justifies, and glorifies, without any condition, in any shape, or sense, it undeni-

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ably argues, the universal salvation of every son of Adam. This is the truth, ☞ and you cannot deny it.

Object. We read, as many as were ordained to eternal life, believed. Answer. True, but the word *ordained*, signifies, set apart as a minister for his office. Thus Jeremiah was set apart a prophet. And David saith, "The Lord hath set apart him that is godly for himself." Psal. iv. 3. And there is no account of any being set apart for the Lord's self, but the godly. No man is godly, or godlike, but the believer; therefore, none are ordained, or set apart for heaven, but those that believe. Besides, the Acts of the Apostles were written some time after the things took place, and of course is all written in the past tense. *Ordained*, is in the past tense, and so is *believed*, and there is no account of the one being prior to the other. But it may be said, as many as believed, were then ordained to eternal life, as none are ordained or set apart for eternal life, but the saints; no man is a saint except he believes. For he that believeth not is condemned already, saith Christ.—Therefore, as soon as one believes, he is free from condemnation, and of course set apart for heaven, and not before; he being in Christ now by the act of faith.—Now observe, Peter talks about elect in Christ, not *out of him*.—Paul saith, 2 Cor. v. 17. If any man be in Christ, he is a new creature, &c. and Rom. viii. 1, saith, there is *now* (not yesterday or to-morrow) no condemnation to them which are in Christ Jesus; *who walk not after the flesh, but after the Spirit, &c.*, which implies, there *is* condemnation to those who are not *in* Christ, but walk after the flesh, and not after the Spirit. And Paul saith, they which have not the Spirit of Christ, are none of his, Rom. viii. 9. And John saith, he that committeth sin, is of the devil. 2 John iii. 8. And again, no man

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can call Jesus Lord, but by the Holy Ghost. But *as many as are* LED *by the Spirit of God, they are the sons of GOD.*

Query. If all things are decreed right, is it not evident that there is no such thing as sin or guilt? For it cannot be wrong to fulfil right decrees.—Consequently, there can be no redemption, for there is nothing to redeem them from; consequently, if mankind think they have sinned and are redeemed, their thoughts must be a deception, and are imaginary: and of course their praising God for redeeming love is folly—for they praise him for that which he never did. Now supposing this imaginary, false, mistaken idea, that they "had been sinners and were redeemed," was removed, and they so enlightened as to discover that nothing according to right decrees had ever taken place wrong, &c. How would the heavenly host be astonished to think they had been deceived?—What silence would immediately ensue!

Some people hold to a falling from grace, which I think is wrong; for say they, if we were always to be in the light, we should grow proud; therefore it is necessary that we should have a darkness to make us feel our weakness and dependence.—From this it appears, that they think a little sin is necessary for the perfecting of the saints: ☞ and you cannot deny it. Now to hold a thing necessary implies *holding to it*, the same as I think duty, or perfection in love to be necessary, therefore I hold it. Thus you see they hold to a falling from grace, which I think wrong. Yet I adopt the idea that a man *can* fall from grace according to *conscience*, *reason*, and *scripture*, which idea some people think to be dangerous; but I think it is not naturally attended with such bad consequences as the other: for if a man thinks

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he is safe, he is not apt to look out for danger, whereas if he think there is danger, he is apt, like the mariner, to look out for breakers. Again, supposing I have religion, I think I can fall so as to perish everlastingly.—Here is another man with the same degree of religion, believing *once in grace, always in grace.* Now if my idea of the *possibility* of falling, &c., be false, his sentiment, if true, will certainly reach me; so I am safe as he. But supposing his doctrine to be false and mine true, he is gone for it, and mine will not reach him.

So you see I have two strings to my bow to his one. ☞ This is the truth, and you cannot deny it. Now reader, observe, as I heard of a *seine* on Rhode-Island which caught a school of fish, and for fear of the escape of some, a number of seines encircled the inclosed, so that they could not escape, and if any did escape the first or second net, the others should catch them, &c. So you may plainly discover as I have linked the above doctrines, if some of my ideas are false, the other ideas as so many seines will catch me. *Once in grace, always in grace*, or *Predestination*, or *Universalism*, or *Deism* with *Atheism.* But if they are false, these characters are gone, if they have nothing else to depend upon but principles—yet I still may be safe. This is the truth, ☞ and you cannot deny it.

Again, Peter tells us of some that have forgotten that they were purged from their old sins, and even escaped the pollutions of the world, through the knowledge of Christ, &c.—and yet are again entangled therein. And saith he, it had been better for them not to have known the way of righteousness, than after they have known it, to turn from, &c. (2 Pet. i. 9, and ii. 20, &c.) to the end, how could they have forgot that which they never knew? Again, (Heb. vi. 4 to 7,) what higher attainments can

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any one have than are here mentioned—and 2 Pet. iii. 17, &c. if any man thinketh he standeth, let him take heed lest he fall, (1 Cor. x. 12. Rom. xi. 20, 21. Heb. iv. 1.) Observe, there were six hundred thousand Jews, all well, active men, &c., which came out of Egypt with Moses, and one was in as fair a way for Canaan as another; and God promised as positively to carry them to the promised land, as ever he promised to carry the saint from earth to heaven; only four got through the wilderness. Aaron and Moses died on the mountains, and Caleb and Joshua reached the desired country. But all the others, who, it appears, were once favorites of heaven, from Paul's talk, 1 Cor. x. 3, 4, &c., as Paul saith, they all drank of Christ, the Spiritual Rock, &c., and yet some of them tempted him, &c., ver. 9, and thus they all by sin fell in the wilderness. And Paul addeth, moreover, that these things happened unto them for examples—and were written for our admonition, ver. 11. Now what need of saints being admonished, if there be no danger of losing the spiritual land of rest? Paul was afraid of falling, ix. 27. But observe, though God had promised to carry the Jews to Canaan, &c., yet there was a condition implied, Numb. xiv. 34, and ye shall know my breach of promise. That was a condition implied, though not fully expressed before. Gen. xvii. 8, 28. xiii. 50. xxiv. 25. Heb. xi. 2. Exod. iii. 16, 17, &c. Lev. xxvi. 27, 28, &c. Hark! If you will not for all this hearken unto me (saith God) but walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins. Now if all things are decreed right straight forward, how could the Jews walk contrary to God? And if not, how could God walk contrary to them? God help thee to consider this if there be no condition implied; and like-

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wise, Exod. xiii. 17. Numb. xiv. 21, 22, 23, 24, &c. Because those men, which have seen my glory, and miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and *have* not *hearkened* to my voice, surely they shall not see the land which I sware unto their fathers, &c., ver. 34. God help you to take warning by the Jews, for it is evident, that according to the words of Moses, Deut. xxviii. that great blessings were promised, if the nation would obey, and curses in consequence of disobedience, which ideas were confirmed in the dying speech of Joshua xxiv. 20, which was fulfilled, according to the book of Judges. When it went well with the Jews, we find they were serving God; but when they did evil, God sold them into the hands of their enemies. God help thee to compare the promises and threatenings in Deuteronomy, with the book of Judges, &c. And observe God's dealings thenceward, and apply that to Matt. vii. 24, &c., and observe the gospel, for we are to take warning by God's dealings with the ancients, and square our lives accordingly, because to judgment we must come, and be judged with strict justice, and receive sentence accordingly; either "come ye blessed, or depart ye cursed." Matt. xxv. 34, 41, &c. Now observe, if I am guilty, I must have pardon here, and then if my life from the day of forgiveness brings forth good fruit from a holy heart, it is right; consequently the reward must ensue accordingly. But if I turn, and willingly love sin again, my conduct flowing from that evil desire, thus living and dying, my sentence must be accordingly, agreeable to the principles of true justice; ☞ this is the truth, and you cannot deny it. Read attentively about the good and evil servants, from Matt. xxiv. 46 to 48, &c., and xviii. 23, &c.

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Observe, Paul exhorts Timothy to war a good warfare, holding *faith* and a *good conscience*, which, saith he, some having put away concerning *faith*, have made *shipwreck;* of whom is Hymeneus and Alexander, 1 Tim. i. 19. John xv. Christ saith, "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away, (observe, he could not take them away unless they were there,) and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean, through the word which I have spoken unto you." Observe, a sinner is not clean, but filthy. But if these were made clean through the word of Christ, as just mentioned, then they were saints, ☞ and you cannot deny it; ver. 4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; I am the vine, ye are the branches, &c.—ver. 6, "If a man abide not in me, he is cast forth as a branch, and is withered," &c. Observe, a sinner is not compared to a green tree, but a dry; this could not wither except it were green, and a branch once withered, it is hard to make it green again, &c., but they are gathered and burned—verse 7, 8. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you; herein is my Father glorified, that ye bear much fruit, *so* shall ye be my disciples;" verse 9—Continue ye in my love.—Now ye may see that the five little letters that are herein enclosed, which too many people overlook, and which fixes the sense of a great many scriptures, running parallel through the bible, &c., viz. "if and eth." Now the bible runneth thus: *if* ye do so and so, I will do so and so; and *if* ye do so and so, I will do so and so, &c.—And again, "ed" past tense, we find but little in the bi-

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ble. But the scripture, instead of making a yesterday Christian, it maketh a present, every-day Christian.—Thus, he that *believeth, heareth, seeth, understandeth, knoweth, pursueth, watcheth, hath, enjoyeth,* and *endureth;* this is the truth, ☞ and you cannot deny it, for the bible doth not inquire what I was yesterday, but what I am *now?* Objection. Christ saith, my sheep *hear* my voice; they *follow me,* and shall never perish, neither shall any man pluck them out of my hand, &c., John x. 27, 28.—Answer. Here the saint is represented by the similitude of a sheep, hearing and following a shepherd; and observe the promise is made, as before observed, to a certain obedient character, and here the promise is to those that *hear; hearing* doth not mean stopping your ears, of being careless and inattentive: but it implieth, giving strict attention to the object which requireth the same; and *following,* likewise, doth not mean running the other way, but a voluntary coming after. Therefore, there is a condition implied and expressed in this passage, viz. *hear* and *follow,* and the promise is to that character; of course a backslider doth not imitate it, and of course cannot claim the promise but what he may perish; may *turn away* according to Ezekiel xxxiii. 18. "When the righteous [man] turneth from his righteousness, and committeth iniquity, he shall even die thereby," &c.

Object. The death there spoken of is temporal. Answer—I deny it, for the body will die, whether you sin or not: and God when he meaneth the body, doth not say the soul, but positively declares, "the soul that sinneth, it shall die."—Chap. xviii. 4.

Object. But the righteous man there spoken of, is a self-righteous man. Answer—I deny it, for he is pronounced a righteous man by God himself, and how can

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he be righteous in the judgment of God, without saving faith? God doth not call a wicked man good, nor a good man evil; yet you say, that him that God here pronounceth righteous, is only self-righteous, a Pharisee.—Oh! scandalous for any man to twist the scriptures thus! Now look at it in your own glass; self-righteousness being wickedness, we will style it iniquity, and the man an iniquitous man, and then read it, "when an iniquitous man turneth away from his iniquity, and committeth iniquity, for his iniquity, &c. shall he die;" read the above twice over, and then sound and see, if there be any bottom or top according to your exposition. Leaving your shameless construction, I pass on to answer another objection, which may be urged from Rom. viii. 38, 39, where Paul saith, "I am persuaded that neither death, nor life, nor angels, principalities, powers, things present or to come, nor height nor depth, nor any other *creature*, shall be able to separate us from the love of God," &c.

Observe, though Paul speaks of a *second* cause not being able to separate us from the enjoyment of God's love; yet he doth not say but what WE may separate *ourselves* by *disobedience*, which is sin. *Sin* is not a *creature* as some people falsely think; but sin is a non-conformity to the will of God. If you still say that sin is a creature, I ask you what shape it is in, or what color it is of, or how many eyes or wings it hath, or whether it crawls like a snake? Paul doth not term it a creature, but agreeth with St. John, where he saith, *sin* is the *transgression* of the *law*, and where there is no law there is no transgression; and being not without law to God, but under the law of Christ. The Christian still feeleth himself conscientiously accountable unto God, ☞ and you cannot deny it. 1 John iii. 4. Rom. iii. 20. iv. 15.

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1 Cor. ix. 21, for we read, not that a good man falleth into sin every day, and still is in the way to heaven, being a child of God, but to the reverse—1 John iii. 8. "He that committeth sin is of the devil, John viii. 34; whosoever committeth sin is the servant of sin," ver. 36. "If the Son therefore shall make you free, ye shall be free indeed." Rom. vi. 18. "Being then made free from sin, ye became the servants of righteousness—vi. 20, for when ye were the servants of sin, ye were free from righteousness; v. 22, 23, but now being made free from sin, &c., for the wages of sin is death."

Query—Who ever fell from grace? Answer. We are informed, 1 Sam. xv. 17, that when Saul was little in his own eyes, God exalted him to be king over Israel, and x. 6, when Samuel anointed him, he said, "The Spirit of the Lord will come upon thee, and thou shalt prophesy, and shalt be turned into another man," &c. Ver. 9, we read moreover, that God gave him another heart, &c., and what sort of a heart God gives, I leave you to judge. And God seemed to prosper Saul while he was humble, xiii. 12. It appeareth after two years that his heart got lifted up with pride, and the Lord sent him to utterly destroy the Amalekites, and all things belonging thereto, according to the commandment by Moses; but Saul rebelled and committed a sin thereby, which was as the sin of witchcraft and idolatry, xv. 23, after this the Spirit of the Lord departed from him; and afterwards Saul murdered himself in the field of battle. And we read, no murderer hath eternal life abiding in him; and that murderers hereafter shall be shut out of the Holy City, xvi. 14, and xxxi. 4. 1 John iii. 15. Rev. xxii. 15. But, saith one, was not David a man after God's own heart, when committing adultery and murder?—Answer. No, for God hath not the heart of an

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adulterer, nor a murderer. And again, no murderer hath eternal life abiding in him. 1 John iii. 15! And supposing David was a man after God's own heart when feeding his father's sheep, that is no sign he was when committing adultery and murder, any more than if I were honest seven years ago, and then turned thief—am I honest still because I was once. This is the truth, ☞ and you cannot deny it. But observe, the Lord was displeased with David, being angry with the wicked every day; and there is no account that the Lord put away David's sin until he confessed it, &c.—2 Sam. xi. 27, xii. 13, and all backsliders who sincerely repent may receive pardon, as David did, &c. But yet there is no scripture that saith, they shall be brought to repentance irresistably, whether they will or not; for God will have volunteers for heaven, or none at all, Rev. xxii. 14—17. We cannot with reason suppose that a king would choose an enemy as an ambassador, with an embassage to rebels, but a friend: neither can we suppose with propriety, that God or Christ would call an enemy, a child of the devil, to go and preach and do miracles, but a friend.—Yet we find in Matt. x. that *Judas* with the others, was positively called, and commanded to preach, and had power to raise the dead, heal the sick, and cast out devils, &c. And the twelve went out, and returned, &c.—It speaks of them collectively, but not individually, doing miracles till after Christ's resurrection. Chap. xix. Peter saith, *we* have forsaken all, (not *I)* and followed thee, what shall we have therefore? Christ answereth, verse 28. Verily (or certainly) I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the tribes of Israel. Now I ask, how they could follow Christ in the regen-

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eration, except they were regenerated, i. e. born again? Doth it not mean Judas for one, seeing there were twelve apostles, twelve thrones and twelve tribes? a throne for each; but it appeareth that the thrones were promised on conditions of overcoming, Rev. iii. 21, and that Judas forfeited his title by disobedience, &c. But saith one, "I thought Judas was raised up for the very purpose to betray Christ, and was always a wicked man." Answer. Many people think so, through the prejudice of education, and set up their opinion for the standard, and attempt to bend the scriptures to it, but that will not do; for truth will stand when error falls, and of course our tenets should correspond with the bible, which doth not say, that Judas was always evil; but Christ conveys an idea to the reverse, when referring, John xiii. 18, to Psalm xli. 9, where David is speaking of Judas, as in the person of Christ, and saith, "Mine own *familiar friend in whom I trusted*, which did eat of my bread, hath lifted up his heel against me." Here Judas is not only styled Christ's friend, but his familiar one, in whom he trusted. Now, can we suppose with propriety, that Christ would be familiar with the deceitful, and put confidence in them? No! methinks he would have set a better example.

Object. Solomon was a wise man, and yet did many things wrong; and yet wrote Ecclesiastes afterward, from which we may infer, no doubt he is happy. Answer—Solomon no doubt was a *wise* man, above all the kings of the earth, and yet became the greatest *fool* by abusing his wisdom; for after that God had done so much for Solomon, Solomon turned and committed sin; and according to the Mosaic law, was worthy of temporal death in *five* respects: First, he made an *affinity* with Pharaoh, king of Egypt—Secondly, took his *daughter* to

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be his wife—Thirdly, made *affinity* with Hiram, king of Tyre—Fourthly, fell in *love* with *heathenish* women, who turned his *heart* from God—Fifthly, fell into *idolatry*.—He had *four* gods that he worshipped himself, and *others* for his *wives*. When Solomon was young, we read the Lord *loved* him; but now he was old, we read the Lord was *angry* with him, and he is angry with the *wicked* every day. The Lord endeavored to reclaim Solomon—first, by mercy, and then by affliction; and raised up three adversaries for that purpose—but Solomon would not hear, and went on a step farther, and attempted to *kill* Jeroboam, who arose and fled to Egypt: and as the scripture leaves Solomon, he died in that state, with *murder* in his heart, as he attempted to slay the *innocent*; and no *murderer* hath *eternal* life *abiding* in *him*." And there is no account of Solomon's repentance, but that he died in his sins; and our Lord intimates, that if we die in our sins, where he is, we cannot come. And David's dying words to Solomon were, "If thou seek the Lord, *he* will be found of *thee*; but if thou *forsake* him, he will cast thee *off* forever." Solomon sought the Lord, and the Lord *appeared* to him *twice*; afterwards he forsook God, and there is no account of his return as before observed; and as for believing Ecclesiastes was wrote afterwards, I no more believe Solomon could write when he was dead, than I believe I could; and to evade this answer, and say Solomon wrote it when he was old, I reply, it is no more than any old man that swears and gets drunk can do, to cry out vanity of vanities, &c., when their lives are burthensome: but what makes the beauty of Ecclesiastes is, to see that a young man could cry out *vanity*, which is so contrary to *nature*, when nature is so fond of it: and as for the book of Proverbs, any person may discover they were wrote before the

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building of the temple, by turning to 1 Kings iv. 32, &c., and before much of his wickedness. You need not say, that I *said*, that Solomon is gone to hell: I did not affirm so; but I take Solomon where the scripture doth, and leave him where the scripture doth, in the hand of a merciful God. Asking why the bible is so particular to mention all the *good* conduct of Solomon, and then this *bad* conduct, if he repented why was not that put down? Turn to the history of Josephus, and it leaves Solomon, if possible, in a worse situation than the bible doth, &c.

Some people blame me for *holding* to *perfection*, and at the same time they hold *to it* stronger than me; and moreover, for not holding to the final *perseverance* of the saints; which assertion I think is wrong, for I think there is danger of *falling* away—therefore I hold to *perseverance*, ☞ and they cannot deny it. But they hold, a man *cannot* get rid of sin. Here, therefore, they hold to *persevering* in sin, and they hold to a falling from grace of course, ☞ this is the truth, and you cannot deny it. Some have heard ministers pray to God, that the people might be sanctified from all sin; and then told them that they could not get rid of all sin—this was a clash.—People frequently feel good desires from God to get rid of "all sin," James i. 17, and yet think they cannot obtain the blessing, so pray in unbelief for it.—We read, that whatsoever is not of *faith* is *sin;* therefore, if I hold with them, I should pray thus, "Lord, save me from part of my sins now, and at death take them all away," &c. But this doth not correspond with the Lord's prayer, which commandeth us to pray that God's *kingdom may come*, and his *will* be done, &c., as in heaven; and we delivered from *evil*.

The kingdom of God, we read, is not meat and drink;

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but righteousness, peace and joy, in the Holy Ghost.—And Paul saith, this is the will of God, even your sanctification: and if a man be delivered from all evil, there is no sin left. And what is the benefit to pray for it, if we cannot have it? But in obedience to the commandment to pray for deliverance from evil; Paul besought God to sanctify the Thessalonians wholly, and to preserve their whole spirit, soul and body blameless unto the coming of Christ, 1 Thess. v. 23—and again, ver. 16 to 18, he commandeth them to rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you. Matt. v. 48, Christ saith, be ye perfect, even as your Father which is in heaven is perfect, i. e. for a man in our sphere, as perfect as God is for God in his sphere. Again, be ye holy, for I am holy. Again, the commandment is to love the Lord with all our heart, soul, body, mind, and strength, and our neighbor as ourself, &c. And blessed be God, the promise is equal to the commandments; for God hath bound himself by a promise, Ezek. xxxvi. 25, then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you, a new heart also will I give you, &c. Again, Psalm cxxx. 8, the promise is, that Israel shall be redeemed from her iniquities: John viii. 12, Christ saith, he that followeth me shall not walk in darkness, but shall have the light of life. And again, God hath promised by the hand of Moses, thus, "I will circumcise thy heart, and the heart of thy seed, to love the Lord with all thy heart," &c., and thy neighbor as thyself.—And Paul speaking of the oath and promise of God, two immutable things, in which it is impossible for God to lie. Now if God cannot lie, then he cannot do all things, especially that which is contrary to his nature: if so,

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then the above mentioned promises are equal to the commandments, and God is bound by the law of his nature to perform the same. This is the truth, ☞ and you cannot deny it.

Object. David saith, "There is none righteous, no, not one." Answer. True, yet we read about *righteous* Abel, and Lot's righteous soul, (2 Pet. ii. 8. Matt. xxiii. 35.) Object. Solomon saith, "there is no man that sinneth not." Answer. True, but John saith, "he that is born of God doth not commit sin." Object. Paul saith, "I am carnal, sold under sin;" yet he was a saint. Answer. Paul addeth elsewhere, "that the carnal mind is enmity against God, and is not subject to his law, neither indeed can be, and to be carnally minded is death." Again, "Christ came to save sinners, &c., of whom I am chief." Now to take these expressions together just as they stand, you might prove that Paul was one of the worst of men, in the way to death, and at the same time one of the best apostles in the way to life, &c. Though Paul saith, I am carnal, sold under sin, yet it cannot be that he was speaking of himself, as a holy apostle; but was describing or rehearsing the language of one under the law, as you may see, Rom. vii. 1. "I speak to them that know the law," &c.; but chap. viii. 1, 2, Paul saith, "there is therefore now no condemnation to them which are in Christ Jesus, who walk *not* after the flesh, *but* after the Spirit, for the law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death." And now, if Paul was made free he could not be groaning under bondage at the same time, unless you can reconcile liberty and slavery together. Paul saith in one place, "I robbed other churches." Now to take this passage just as it stands, you might prove that Paul was a robber; if so, would not the

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government hang him if he was here, as they hang robbers, &c.

And to take any particular passage you may prove almost any doctrine, if it be not taken in connexion with the context, or general tenor of scripture. But as the bible in general doth not plead for sin, but condemneth it, commanding us to be holy in heart and life, &c., therefore we should not plead for sin as though we loved it, and rolled it under our tongue as a sweet morsel, but should be *scripturians* or bible men; for Paul telleth the Romans, to whom some think Paul made allowance for a little sin, inferring it from the 7th chapter; but, by the by, they should remember that Paul talketh thus, "being justified by faith, we have peace with God, chap. v. 1. vi. 18—22, he saith, "being made free from sin," &c., and being now made free from sin, &c. ☞ Well, says one, what next? Answer. Any person by reading the epistles of John may find a sufficiency of proof to convince any candid mind that the doctrine of Christian perfection in love, is a bible doctrine. Query. How far can a man be perfect in this life?

Answer. A man may be a perfect sinner by the help of Satan, ☞ and you cannot deny it. Now, if a man can be a perfect sinner, why not a perfect saint? Shall we not allow as much power to God to perfect his children in his own nature, which is love, as the devil has power to perfect his in sin, &c.? But says one, answer the former question, and likewise, who ever attained what you are talking about? Very well—I'll tell you; I think a man cannot be perfect as God, except it be for men in our sphere, as God is for God in his sphere; for *absolute* perfection belongs to God alone; neither as perfect as *angels* or even *Adam* before he *fell*, because I feel the effect of Adam's fall; my body being mortal is

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a clog to my soul, and frequently tends to weigh down my mind, which infirmity I do not expect to get rid of until my spirit returns to God; yet I do believe that it is the privilege of every saint, to drink in the spirit or nature of God, so far as to live without committing wilful, or known, or malicious sins against God, but to have love the ruling principle within; and what we say and do, to flow from that divine principle of love within, from a sense of duty, though subject to trials, temptations and mistakes at the same time; and a mistake in judgment may occasion a mistake in practice—I may think a man more pious than he is, and put too much confidence in him, and thereby be brought into trouble. Now such a mistake as this, and many other similar ones I might mention, you cannot term sin with propriety; for when Eldad and Medad prophesied in the camp, Joshua mistaking in his judgment, thinking they did wrong, occasioned a practical mistake, requesting Moses to stop them, &c., which was not granted. Observe, one sin shut Moses out of Canaan, of course one sin must have shut Joshua out: but as God said, "Joshua wholly followed him," and *wholly* not being *partly*, and as he entered Canaan, from that circumstance, I argue that a mistake following from love is not imputed as a sin.—Again, as we are informed, that Christ was tempted in all respects like as we are, Heb. iv. 15, yet without sin, and *can* be *touched* with the *feeling* of our *infirmities*, &c. Again, as we are commanded, James i. 2, to count it all joy when we fall (not give way) into divers temptations. And if the devil, or wicked men, tempt me, and I reject and repel the temptation with all my heart, how can it be said that I sin? Am I to blame for the devil's conduct? I can no more prevent my thoughts than I can

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prevent the birds from flying over my head; but I can prevent them from making nests in my hair.

Some people expect purgatory to deliver them from sin; but this would, methinks, make discord in heaven. Others think that death will do it. If death will deliver *one* from the last of sin, why not *two*, why not all the world by the same rule? So Universalism will be true, and death have the praise, and Jesus Christ be out of the question! But death is not called a *friend*, but is styled an *enemy*, and it does not *change* the *disposition* of the *mind*. All that death does is to *separate* the *soul* from the *body*, therefore, as we must get rid of the last of sin, either here or hereafter, and as but few in America allow of purgatory, I suppose it must be here. If so, then it is before the soul leaves the body, consequently it is in *time*, of course *before* death. Now the query arises, how long first? Why, says one, perhaps a minute before the soul leaves the body. Well, if a minute before, why not two minutes, or an hour; yea, a day, a week, a month, or a year, or even ten years before death—or even now? Is there not power sufficient with God, or efficacy enough in the blood of Christ?—Certainly the scripture saith, all things are now ready; now is the accepted time, and behold now (not to-morrow) is the day of salvation. To-day if you will hear his voice. Remember now thy Creator in the days, &c., and there being no encouragement in the bible for to-morrow, now is God's time, ☞ and you cannot deny it, &c. Observe examples—by faith Enoch walked with God (not with sin) three hundred years, and had the testimony that he pleased God—Gen. v. 22. Heb. xi. 5.—Caleb and Joshua wholly (not partly) followed the Lord, Numbers xxxii. 11, 11. Job likewise, God said was a perfect man, and you must not contradict him; and

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though Satan had as much power to kill Job's wife, as to destroy the other things, as all except Job's life was in his hands, but he thought he would spare her for an instrument, or a torture—Job i. 12—22, and ii. 9, 10. David was a man after God's own heart, when feeding his father's sheep, not when he was committing adultery—1 Sam. xiii. 14, and xvi. 7—11. 2 Sam. xii. 13. Zachariah and Elizabeth were both righteous before God, walking in all the commandments, &c. blameless—Luke i. 5, 6. Nathaniel was an Israelite indeed, in whom there was no guile, &c.—John i. 47. John speaking of himself, and those to whom he wrote, "herein is our love made perfect, and perfect love casteth out fear." 1 John iv. 17, 18. Again, of the seven churches of Asia, five had some reproof, but two had no reproof at all; Smyrna and Philadelphia, why not if they had a little sin: the latter was *highly* commended, Rev. ii. 8, 9, and iii. 7, and so on, &c.

Query—Must we not get rid of all sin before we go to glory? Do not we feel desirous for it? Did not God give us those desires? Does not he command us to pray for it? Should we not look in expectation of receiving? God help thee, without prejudice to consider the above impartially, as a sincere inquirer after truth, let it come from whom it may, intending to improve conscientiously, as for eternity. Amen———Says one, do you think a man can know his sins forgiven in this life, and have the evidence of his acceptance with God? Answer—We are informed, that Abel had the witness that he was righteous—Gen. iv. 4. Heb. xi. 4. Enoch had the testimony, v. 5. Job said, I know that my Redeemer liveth, and though he slay me yet will I trust in him—Job xix. 25. David said, "come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul."

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"As far as the east is from the west, so far hath the Lord separated our sins from us." Psalm lxvi. 16. Peter said, John 21, "Lord, thou knowest that I love thee."—John saith, "he that believeth on the Son of God hath the *witness* in himself." 1 John v. 10, and Matt. i. 25. Jesus shall save his people (not in, but) from their sins. Again, John iii. 8, the wind bloweth where it listeth, thou hearest the sound thereof, &c., so is every one that is *born* of the spirit. The wind, though we do not see it, we feel and hear it, and see the effects it produces; it waves the grass, &c. So the Spirit of God—we feel it, it gives serious impressions, and good desires within our breast for religion. Again, we hear it, an inward voice telling what is right and what is wrong: and the more attention one gives to the inward monitor, the more distinctly they will hear the sound, till at length it will become their teacher. Again, we may see the effect it produces—some that have been proud and profligate, get reformed and become examples of piety; which change money could not have produced, &c. Says one, I will acknowledge the ancients could talk of the knowledge, but inspiration is now done away; therefore, it is nonsense to expect any such thing in this our day. Answer—We read, Jeremiah xxxi. 33, 34, of a time when all shall know the Lord from the least to the greatest. Now, if there hath been a time past, when people have known God, and a time to come when all shall know him, which time is not yet arrived, Isa. xi. 9, Heb. ii. 14, why may not people know him in this our day? Nature has not changed, nor God; and if matter still can operate on matter, why not spirit upon spirit? Some people are so much like fools, that they think they are not bound in reason to believe any thing except they can comprehend it. This idea centres right in Atheism;

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for the thing which comprehends, is always greater than the thing comprehended: Therefore, if we could comprehend God, we should be greater than he, and of course look down upon him with contempt: but because we cannot comprehend him, then according to the above ideas we must disbelieve and reject the idea of a God. The man who so acts, supposes himself to be the greatest, he comprehending all other men or things, and of course he is God; and many such a god there is, full of conceit. Observe, I can know different objects by the sensitive organs of the eye, ear, &c., and tell whether they are animate or inanimate; and yet how my thinking power gets the idea, or comprehends the same through the medium of matter, is a thing I cannot comprehend; yet it being such a self-evident matter of fact, I must assent to the idea, &c. But says one, who knows these things in this our day? Answer—The *Church of England* prayeth to have the *thoughts* of their *hearts* cleansed by the *inspiration* of God's *Holy Spirit;* and with the Church of Rome, acknowledgeth what is called the Apostle's creed; a part of which runneth thus: "I believe in the communion of saints, and in the forgiveness of sins." Again, the above ideas are in the Presbyterian Catechism, which saith, "that the *assurance* of God's love, *peace* of *conscience,* and joy in the Holy Ghost, doth accompany or flow from justification, adoption, and sanctification in this life," (not in the life to come.)

Agreeably to the above, the Baptists, when going to the water, tell how this *assurance* was *communicated* to their *souls,* and when, &c. The Quakers likewise acknowledge that the true worship is in spirit, (not in the outward letter,) and in truth, (not in error); and many other proofs might be brought, but let *one* more suffice,

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and that is in *your* own *breast.* You feel the witness and reproof sometimes for doing wrong; now why may we not on the principles of reason, admit the idea of a witness within, likewise of doing right; also of pardon from God through Christ, and acceptance? And now I have as good a right to dispute whether there were any such land as Canaan, as you have to dispute revealed religion; for if I credit it, it is by human information, and you have as strong proof about revealed religion. And such proof as this in other affairs, in common courts of equity, would be allowed, ☞ and you cannot deny it.

THE PREACHER'S VIEWS OF MATRIMONY, ABRIDGED.

"Marriage is honorable in all, and the bed undefiled. But whoremongers and adulterers God will judge."—Heb. xiii. 4.

Various are the *opinions* with regard to the subject before us. Some people tell us it is not *lawful* for men and women to *marry:* and argue thus to prove it: "It is living after the flesh; they that live after the flesh shall die, (by which is meant separation from God,) therefore they who live together as *husband* and *wife* shall die." Now the *premises* being wrong, the *conclusion* is wrong of necessity; for living together as *husband* and *wife* is not living after the flesh, but after God's *ordi-*

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nance: as is evident from Matt. xix, 4, 5, 6,—"*And he answered, and said unto them, have ye not read, that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.*" In these words CHRIST, our great *lawgiver*, refers to Gen. ii. 24; which at once proves, that the PARADISICAL *institution* is not *abrogated.* From the beginning of the world until the words of the text were written, people lived together as *husband* and *wife*, and had divine *approbation* in so doing; as is easily proved from the WORD OF GOD. *Some people* have an idea we CANNOT be as *holy* in a *married* as in a *single state.* But hark! *Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters.* Gen. v. 22. Heb. xi. 5. Now if Enoch under that dark dispensation could serve God in a married state, and be fit for translation from earth to heaven, why not *another* person be equally *pious*, and be filled with "righteousness, and peace, and joy in the Holy Ghost" under the gospel dispensation? according to Rom. xiv. 17. But admitting it is right for *common* people to *marry*, is it right for the CLERGY to marry? Answer—I know that too many think it is not, and are ready to *conclude* that whenever "*a preacher marries, he is backslidden from God;*" hence the many arguments made use of by some to prevent it. When I hear persons who are *married* trying to dissuade others from *marrying*, I infer one of two things: that they are either unhappy in their *marriage*, else they enjoy a blessing which they do not wish others to partake of. The CHURCH OF ROME have an idea that the Pope is St. Peter's successor, and that the

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CLERGY ought not to *marry*. But I would ask if it was lawful for St. Peter to have a *wife*, why not lawful for another PRIEST or PREACHER to have *one*? But have we any proof that Peter had a *wife*? In Matt. viii. 14, we read as follows: "And when Jesus was come into *Peter's house*, he saw *his wife's* mother laid, and sick of a fever." Now how could Peter's *wife's mother* be sick of a fever, provided *he* had NO WIFE? and as we have NO *account* that CHRIST PARTED Peter and his *wife*, I infer that he *lived* with *her* after his call to the *apostleship*; according to Rom. vii. 2, for "the woman who hath an husband is BOUND by the *law* to her *husband* so long as he liveth;" now if Peter's wife was "*bound*" to him, how could he go off and leave her, as some people think he did? The words of the text saith, "marriage is honorable in all." But how could it be *honorable* in ALL, if it were *dishonorable* in the *priestly order*? For they form a part, of course are included in the word A DOUBLE L.— In the first epistle written by ST. PAUL to Timothy, iv. we read thus: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and *doctrines of devils*; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding* to *marry* and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Observe, forbidding to *marry* is a doctrine of devils, therefore not of divine origin; of course not to be obeyed, for we are under no obligation to obey the devils; but in opposition to them, to enjoy all the benefits of divine institutions. Marriage is a divine institution, therefore the benefits of matrimony may be enjoyed by them that *believe* and *know* the truth.— Having briefly, but fully shown that matrimony is law-

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ful, I shall proceed to elucidate the words of the text. In doing which I shall shew

First, What *is* matrimony.

Secondly, Point out some of the *causes* of *unhappy marriages*, and conclude with a few *words of advice.*

First, What matrimony is.

Some people believe in a *decree*, (commonly called a lottery) viz. That God has determined in all cases, that particular men and women should be married to each other; and that it is *impossible* they should marry any other person.—But I say HUSH! for if that be the case, then God appoints all matches: but I believe the *devil* appoints a great many; for if God did it, then it would be done in wisdom, and of course it would be done right; if so, there would not be so many *unhappy marriages* in the world as what there are. If one man steals or runs away with another man's wife, goes into a strange country and there marries her, did God *decree* that? What made God Almighty so angry with the Jews for marrying into *heathen families;* and why did the prophet Nehemiah contend with them, curse them, pluck off their hair, and make them swear that they would not give their daughters to the Amonites, &c., as we read in the xiiith chapter of Nehemiah, if he appointed such matches? Again, why did John the Baptist exclaim so heavily against Herod, for having his *brother* Philip's WIFE? If it was necessary, he could not help it; therefore JOHN talked very foolishly when he said it was not *lawful*, for that was to say it was not *lawful* to do what God had *decreed* should be *done.* Notwithstanding I do not believe in lottery, (so called) yet I believe that persons who are under the influence of *divine grace*, may have a *guide* to direct them to a person suitable to make them a companion, with whom they may live *agreeable:* but

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this can *only* be done by having *pure intentions*, paying particular attention to the influence of the *Divine Spirit* WITHIN, and the opening of *Providence* WITHOUT; being careful not to run so fast as to outrun your guide, nor yet to move so slow as to lose sight thereof.

But to return—Marriage consists in *agreement of parties*, in *union* of *heart*, and in a *promise* of *fidelity* to each other before God; "forasmuch as he looketh at the *heart*, and judgeth according to *intention*."—1 Sam. xvi. 7. As there is such a thing as for persons *morally* to *commit* adultery in the sight of God, who never *actually* did so, Matt. v. 28, so persons may be *married* in his sight, who never had the *formal ceremony* performed. Observe, *marriage* is a *divine institution;* was *ordained* by God in the *time* of *man's innocency*, and sanctioned by Jesus Christ under the *gospel;* he *graced a marriage feast* in Cana of Galilee, where he turned water into wine, John ii. 1. Now that *marriage consists not* barely in the *outward ceremony* is evident; for *this* may be *performed* on two persons of *either sex*, and yet no *marriage*. Yet it is necessary to attend to the *laws* of our *country*, and have a formal ceremony performed, ☞ which is the EVIDENCE OF MATRIMONY!! For we are *commanded* to "be *subject to every ordinance of man*, for the Lord's *sake*," 1 Peter ii. 13. St. Paul saith—"Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be, are ordained by God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation," Rom. xiii. 1, 2. Moreover without this *outward evidence* it *cannot* be *known* who are married and who are NOT; so that men could leave their wives and children to suffer; deny they ever engaged to live with such women, and having no proof

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thereof, they could not be *compelled* by any *law* to provide for such *women* and *children*. Once more, unless the law is *complied* with, the woman cannot be considered as his *lawful wife*, (for what makes her his *lawful* wife is compliance with the law,) of course the children are not lawful; then it follows they are adulterers and adulteresses; else fornicators and fornicatresses; their children are illegitimate; and after the death of the man, the woman and children cannot *heir* his *estate* if he dies without a WILL.

Question. If two persons CONTRACT for MARRIAGE, and have *pledged* their *fidelity* to EACH OTHER before God, are they *justifiable* in BREAKING that MARRIAGE CONTRACT?

Answer. If one has acted the part of an *impostor*, told lies, and *deceived* the other, this is NOT marriage, but an *imposition;* of course the person so imposed on is JUSTIFIABLE in REJECTING *such* DECEIVER!—But if they both make *statements* in TRUTH, are acquainted with each other's character, dispositions, practices and principles, and then, being in *possession* of such *information*, VOUNTARILY engage before God TO LIVE *together* as MAN and WIFE, unless something wicked, more than was or could be *reasonably expected*, transpires relative to one or the other of the two persons so engaged; ☞ the PERSON who *breaks* such CONTRACT CANNOT be justifiable before GOD!!! For I think I have clearly proved such contract to be marriage in his sight; and Christ saith "whosoever shall PUT AWAY his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away ('for fornication,') doth commit ADULTERY," Matt. xix. 9. From this passage it is evident that for the cause of *fornication*, a man may put away his wife,

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marry another, and yet be justifiable in the eye of the divine law. Moreover, if a man puts away his wife for any other cause save fornication, &c., and utterly refuseth to live with her, she is at liberty to marry, but he is not. This I think is what St. Paul meaneth in 1 Cor. vii. 15. "But if the unbelieving depart let him depart; a brother or sister is not under bondage in such cases," i. e. they are free from the law, for that is what they were bound by; of course at liberty to marry again, for the innocent are not to suffer for the guilty. Admitting the above to be correct, how many such adulterers and adultresses are there in the world?—And what a dreadful account will thousands have to give in the day of eternity, for the *violation* of their most sacred promises! But one is ready to say, I was not sincere when I made those promises. Then you *dissembled* to *deceive*, and TOLD LIES to *ensnare* the *innocent;* like the devil when he transforms himself into an angel of light, and the greater shall be your damnation. "For *all* liars shall have their portion in the lake that burns with fire and brimstone," Rev. xxi. 8. Many men will work an hundred schemes and tell ten thousand lies to effect the most devilish purposes, and after their ends are answered, turn with disdain from the person *deceived* by them, and make themselves merry to think how they swept the pit of hell to accomplish their design. "But *whoremongers* and adulterers God will judge," which brings me to the last thing proposed. In which I am,

Secondly, To point out some of the causes of *unhappy marriages.*

Here I would observe, that divine wisdom hath ordained marriage for several important ends. 1st. For the mutual happiness of the sexes in their journey through life, and as a comfort and support to each other.

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2d. That *souls* may be propagated agreeably to the divine will, capable of glorifying and enjoying HIM forever. 3d. As the man without the woman or the woman without the man, is not in a capacity to provide for a family, divine wisdom hath wisely ordained their mutual aid, in providing for, instructing, and protecting offspring, as guardian angels who must give account. Beside the reason assigned by St. Paul, 1 Cor. vii. But to return, I would observe, 1st. Too many marry from LUCRATIVE views; their *object* is not to get a suitable companion who will sweeten all the ills of life, but to get a *large fortune*, so that their time may be spent in idleness and luxury; that they may make a grand appearance in the world; supposing that property will make them honorable. This being the leading motive they direct their attention to an object, which, if it were not for property, would perhaps be looked upon by them with contempt, and profess the greatest regard for the *person* while the *property* is the object of their AFFECTIONS. Perhaps the person is old; the ideas are—"This old man or woman cannot live long; then all will be mine, and I shall be in such circumstances that I can marry to great advantage;" forgetting there are other people in the world just of their own opinion! The contract is made, the sham marriage is performed, there is a union of *hand* but NOT of *heart:* in consequence of which they are not happy together. The deceived, on finding out the deception, wishes a reversion in vain, which the other must sensibly feel; for sin hath its own punishment entailed to it; therefore the curse of God follows such *impure* intentions. I appeal to those who have married from these incentives whether these things are not so! 2d. Some people take FANCY for *love;* they behold a person whom they would almost take to be an angel in human shape,

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(but all is not gold that glitters,) through the medium of the eye become enamoured; and rest not until the object of their *fancy* is won. BEAUTY being but *skin deep*, sickness or age soon makes the *rose* to *wither*; they are then as much disappointed as the miser who *thought* he had ten thousand guineas all in gold, but after counting them over every day for twelve months, the *gilt* wore off, by which means he discovered his gold was only *tarnished* copper; of course it lost its value in *his estimation*. So when beauty fades, the FOUNDATION of *happiness* being gone, and seeing nothing attracting to remain, it is NOT *uncommon* for an object *more* beautiful to be *sought*. 3d. There is such a thing as for persons to marry for LOVE, and yet be *unhappy!* Did I say marry for *love?* Yes—but not *their own love*; only the love of their *parents* or *friends*. For instance, two persons of *suitable* age, character, dispositions, &c., form attachments of the strongest nature, are actuated by pure *motives*, are UNITED in HEART, and enter into the *most solemn* engagements to live together *during life*; the PARENTS being asked, utterly refuse to give their daughter, without any sufficient *reason* for such a *refusal*. In the next place, they strive to break the *marriage contract*, as made by the two young people. Perhaps the man has not *property* enough to *please* them, for WORTH is generally (though improperly) estimated by the quantity of property a person possesses; instead of his character, his principles, his practices, &c. In order to effect their wishes, every measure they can invent is pushed into operation, (and it is frequently the case that family connexions, and even *strangers* interfere, who have no business so to do; *but* FOOLS *will be meddling*) to *change* the woman's *mind*, and make *bad impressions* on the same with respect to the *object* of her *affections*;

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they strive by placing their *diabolical* optic to her eye, to make her view every thing in the *worst light* they possibly can; *promise* great things if she will break it off: "all these things will I give thee, if thou wilt fall down and worship me," (said the devil once;) *threaten* to place the BLACK SEAL of *reprobation* upon her if SHE *fulfils* her *engagements*. Here the *mind* becomes as a "troubled sea which cannot rest;" SHE is at a *loss* to know what is *duty*—SHE loves her PARENTS, also the MAN to whom her *heart* has been UNITED—her AFFECTIONS are *placed*, her HONOR is *pledged*—she spends *restless* nights and mournful days to know how to *decide!*—CRITICAL but IMPORTANT *period!!!* HER *present*, and perhaps ETERNAL peace depends upon the decision! After many struggles with her own conscience, at length through powerful persuasion she yields to the wishes of others—*betrays* her *trust*, breaks her marriage contract, *deserts* her *best friend*, and pierces herself through with many *sorrows*. Does this *decision* give peace of mind? By no means! She is pained at the very heart, and flies to some secret place to give vent to the sorrow she feels. Follow her to the lonely apartment—behold her there as pale as death—her cheeks bedewed with tears! What mean those heart-breaking sighs? What mean those floods of briny tears poured forth so free, as if without consent? She was torn from the object of all her *earthly joy!* The *ways* of God "are *pleasantness*, and all his paths are peace," but she finds nothing save sorrow in the way and path which she has *taken*—therefore *she* is *not* in the *way* which she *ought* to have *went*. Another man pays his addresses to her; by no means calculated to make her a suitable companion—but he has large possessions; and this being the *object* her *parents* and *friends* have in view, they do

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and say all they can to get her *consentable*. But *parents* should remember, that they can no more *love* for their *children*, than they can *eat* and *drink* for *them*. Through their entreaties she is prevailed on to give him her *hand* while her *affections* are placed on another. Thus she marries for the LOVE of her PARENTS—and goes with a heavy heart to the marriage bed. They have laid a *foundation* to make her *unhappy* while she lives; and may I not say, more than probable to procure her future misery? For *how* can she be *happy* with a man whom she does not *love*? "How can two walk together except they be agreed?" Where there is no agreement, there can be no *union*, and where there is no *union* there can be no *happiness*. As the *parents* are NOT so *immediately* concerned therein as the *child*, they act very improperly in over-persuading their child to marry. For if she is *unhappy* in such marriage, she will have cause to *reflect* on *them*, and place her misery to their *account*; while she waits for the hour to come to end her existence, and terminate the misery which she feels! Marriage was intended for the mutual happiness of the sexes—for the woman was given to the man to be "an help meet for him." Gen. ii. 18. Marriage is an emblem of that union which subsists between Christ and his Church, Eph. v. 32. Solomon saith, "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord."—Prov. viii. 22. Again, "a prudent wife is from the Lord," Prov. xix. 14. I therefore conclude that a *happy marriage* is the greatest *blessing* and *consolation* which can be enjoyed on this side of eternity, next to the *love of God* in the *soul*. Of course an unhappy marriage is the greatest *curse* which is endured on this side of *hell*, next to the HORRORS of a GUILTY CONSCIENCE. Quitting this, I pass on to observe, that many make

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themselves unhappy *after* marriage. I shall 1st. Notice some things in the *conduct* of *men.*—2dly. In the *conduct* of *women.*—3dly. Point out some *complex cases.* 1st. It frequently happens that *wicked men* pay their addresses to *religious women;* and in order to accomplish their desire, pretend to have a great regard for *piety, promise* to do all in their power to assist them on their way to *heaven,* and CALL God to bear *witness* to a *lie* that they will be *no hindrance* to them, &c., and many go so far as to put on the outward *garb* of religion, that they may the more easily *betray with a kiss!* But shortly after marriage the wolf sheds his coat and openly avows his dislike to the ways of godliness, and either directly or indirectly declares that his wife shall not enjoy the privileges of the gospel. Here the wife is convinced of the insincerity of his promise, which makes her doubt the sincerity of his affection for her; the house becomes divided, and the foundation of their future misery is laid; and it will be a mercy of God, if they are not the means of peopling the regions of the damned, and at last go down to the chambers of death together. 2dly. Some men pretend to *respect* their wives—the wife looks up to her husband as her head for *protection,* and as a *reasonable woman,* expects HIM to redress her grievances.—But alas! how is she disappointed! For he approbates that in others which he could prevent without any loss of property, or character; and appears to delight in her misery. Instance those who have religious wives, and suffer drinking, swearing, frolicking, gambling, &c. about their houses. Is it not natural for such women to conclude their husbands have a *greater regard* for such wicked beings than themselves? If so, how can my husband have that regard for *me* which he ought to have? And what becomes of that scripture which saith

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"so ought men to love their wives as their own bodies: he that loveth his wife loveth himself." Eph. v. 28.—Again, Col. iii. 19, "Husbands love your wives, and be not bitter against them." 3dly. A great many men stay away *from home unnecessarily*, spend their time in drinking, &c., expending their money in the taverns, which ought to go to the support of their families, while their wives have not the necessaries of life, and are laboring night and day to keep their children from starving.—Thus many families are brought to disgrace and misery by the wickedness of husbands. But one is ready to say, I provide well for my family; and am I not at liberty to go and come when I please? Yes, as far as is *expedient*, but no farther, if you do not wish to *forfeit* your wife's *confidence*. I ask, what must be the *feelings* of a woman left in such a case, when she knows her husband has no *lawful business* to detain him from home? What conclusion can she more rationally draw than this: My company is disagreeable to him, therefore he is determined to have as little of it as possible. The society of others is more pleasing to him than that of his family; therefore he seeks pleasure abroad? Here grounds are given for her to suspect his *virtue;* and it is very common for women to think such men have their *misses* from home, which is TOO OFTEN the case. Reflect for a moment what must be the sensations of a *delicate woman*, to hear that her *bosom friend* lies *intoxicated* among the SWINE in the *streets*. I am certain from *observation* that no woman can be *happy* with a *drunken* man; therefore I am bold to say wherever you see such a thing, you see an UNHAPPY FAMILY—and except such persons repent and get forgiveness, they will assuredly be damned, however rich, honorable, and wise they may be.—For St. Paul ranks *drunkenness* among the works of the

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flesh, and positively declares, "they who do *such things* shall not inherit the *kingdom of God*," Gal. v. Therefore I would advise all YOUNG LADIES, if they *wish* to be *happy* in time or *eternity*, to avoid such *young men* as hanker about the *taverns*, and have not respect enough for their own *characters* to raise them above a level with the *beasts!* For beasts do not get drunk. They who get drunk when *young*, are apt to be *sots* when old.—Moreover, a great many sins flow from that of drunkenness, a few of which I shall here mention. 1st. It brings on *disorders* to their *destruction*, which, 2d, prevent their *usefulness* as worthy members in society. 3d, Shortens their days, which is a species of *murder*, the most heinous of all crimes. 4th, A bad example before others.—5th, Procures a family scandal. 6th, His money is laid out for that which is worse than if thrown into the fire; which, 7th, Prevents his usefulness as a charitable man. 8th, Is a breach of God's law. 9th, Quenches the Divine Spirit. 10th, Exposes his family to want. 11th, Liable to bring a burthen on the country. 12th, Deprives him of the power of reason; which, 13th, Makes him liable to injure his friends and commit every horrid depredation. And such men as will get drunk and then abuse their wives, do not deserve the name of *men*, for they have not the principle of men, but may be called the devil's *swill-tub* walking upright; and such deserve a dose of eel tea, i. e. spirituous liquor in which a living eel has been slimed. 4thly. THERE are men who break the *contract* by *defiling* the marriage bed—but this is thought to be no scandal by many who are guilty. Now take notice, a man of *good principles* thinks as much of his *word* as his *oath*, therefore will be true to his *engagements*, and will fulfil that *promise* made before *witnesses*, "to forsake all other women, and keep to his

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wife only, so long as they both shall live, to live with her after God's HOLY ordinance." Now I ask, is ADULTERY God's ordinance? No, for he forbids adultery, Exod. xx. 14. HE who breaks his most *sacred engagements* is *not* to be *confided* in. Matrimonial engagements are the most sacred—therefore he who breaks his matrimonial engagements is not to be confided in. 5thly, *Some* men have an *unhappy temper;* are morose and peevish—and though their wives do all they can, or as they may, it is impossible to please them. They are easily angered, view a mote until it looks as large as a mountain; one word brings on another, at length they proceed from words to blows, until they become so large that one bed *cannot* hold them both. Many of our eyes and ears have been witness to this shameful conduct; the jarring string of discord runs through all the family; they live like devils incarnate; and if a person happens to be in the family who has never been used to such conduct, would he not be almost led to think he had gotten into the territories of the damned? What is here said of the man, is applicable to a great many women. ☞ A wounded bird will flutter. There are too many causes for me to cite under this head. I leave your minds to take them in while I pass on to the next thing under consideration, which was to notice some things in the conduct of women, which make unhappy *marriages.*

God has placed the *man as governor in the family,* and he is styled "the head of the woman," Eph. v. 23. Now there are some women, though they promise to "live after *God's* ordinance," are not willing to do it, but wish to be head themselves; (according to the vulgar saying, *put the petticoat on the* MAN, *and wear the breeches themselves)* claiming SUPERIOR EQUALITY—whatever is to be done, they must give directions—the man durst

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not bargain without leave, and if he does, his wife's tongue runs as though it would never stop. What does it argue? It argues GREAT straight I, and little crooked *u*—that the woman thinks herself possessed of *great wisdom*, and her *husband ignorant in the extreme*; and sets him aside as a *mere cypher*. But so far is this from being a trait of wisdom, that it proves the reverse; for a wise woman will reverence and obey her husband, according to Eph. v. 22, 23. 1 Pet. iii. 1. Moreover it argues *self-importance*, to see people climbing to the *high seat* of *power* where they have no business. ☞ Self-importance flows from ignorance. If the man is a man of sense and spirit, he is not willing to give up that which properly belongs to him, viz. *the rein of government*, of course the contest which begins in words frequently ends in blows. Thus many women by *assuming* to themselves *a prerogative* which does not belong to them, make UNHAPPY FAMILIES. Women by indulging a *mean opinion* of their husbands, become *ashamed* of *them*; but this can happen in no case where there is not a *want* of *information* and *judgement*. If you stoop in marrying him, do not indulge the thought that you added to his *respectability*; never tell him "you lifted him out of the ashes," for it will be hard for you to extricate yourself from this difficulty. "If you stooped of necessity because you could get no one else, the obligation is on your own side. And if you could get a better companion, why did you marry him? If you stooped of choice, who ought to be blamed but yourself? Besides, it will be well to remember when you became his wife he became your head, and your *supposed superiority* was buried in that voluntary act." 2d. There are many *young* women, who in order to *marry well*, appear very mild, very affectionate and very decent in their persons,

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houses, &c., (frequently using an air of affectation, and speaking with *faltering* voices.) Some young gentleman wishing to get a companion of this description, offers his hand to one of these "*jackdaws* dressed in *peacock feathers*"—the nuptials are celebrated, her wishes are answered, the cloak is laid aside and she soon appears what she is in *reality*. The innocency of the *lamb* is lost in the fierceness of the *lion;* the affection of the *dove* in the cruelty of the *ostrich;* and the cleanliness of the *sheep* in the filthiness of the *swine*. These properties are *bad in the abstract*, but far *worse* when they meet together.—Filthiness is the fruit of laziness. Go to the house where a *lazy woman* bears rule; examine the floor, the furniture, the bedding, the linen, the children, and last of all *herself*, and see what an *agreement throughout the whole*—every thing is out of fix; and if she is a professor of religion, you may, without erring far, form a rational judgment of the state of her soul, from the appearance of her body. Laziness is inconsistent with the gospel of Christ, and with the spirit of Christianity; for St. Paul told the Thessalonians to note such "a man, and have no company with him, that he may be ashamed," 2 Thess. iii. 14.—Moreover, a lazy Christian is as great a solecism as an *honest thief*, a sober drunkard, a *chaste harlot*, or a holy devil. But it may be asked—what are the evils which accrue from dirty houses, &c. I answer, 1st. If a gentleman or lady visits you, they have no *appetite* to eat or drink in your houses; and what are your feelings when you are certain of the cause? 2d. They can have no satisfaction in your beds, they *smell so offensive*, and are so infested with hungry *night walkers*, which thirst for human blood. 3d. The very *disagreeableness* of the *air*, causes them to wish to make their escape, lest they should be *seized with putrid or*

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malignant fevers, which might terminate in death. 4th. Many diseases originate therefrom, which are productive of the most fatal consequences to the family. 5th. Thereby you transmit a curse to your children; for the children in common, pattern after their parents—and as they do with you, so will they do when they get to themselves. Therefore says one, "Take care of the breed." There is no excuse sufficient to justify those who are able to work and live in dirt, where water is plenty, and may be had for nothing. Therefore I would advise all persons who value their health, to shun such places as they would a city where the plague is in full rage.—Now if a man is thus *taken in*, how can he be happy, provided he has *never* been accustomed so to *live?* And if he has, by seeking a woman from whom he expected *better things*, he *clearly evinces* his *dissatisfaction* in *that* manner of life. But finding out the deception, he has no heart to work; takes to drink to drown his sorrow: here we behold another cause of family misery, or unhappy marriages.—Quitting this, I pass on to the third thing under consideration. In which I am to point out some *complex cases*, in which either party may be guilty. And 1st. *That* odious practice of talking about each other behind their back, and endeavoring to *expose* each other's *faults* to the *world*. If they are one flesh, he that *exposes* his *wife*, exposes *himself* also. How then can the family be respectable? This comes to her ears, and she feels disposed to retaliate, and presently the whole neighborhood is filled with things which ought never to have been known, only by themselves.—Men and women both have their *foibles*; therefore ought to look over *each other's faults*, and put the best construction possible on each other's conduct, and exercise that charity which thinketh no evil. Therefore should never unnecessarily

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expose each other's faults, but support each other's character as far as truth and propriety will admit. St. James saith, "the tongue is full of deadly poison, and sets on fire the course of nature." Need we wonder then if it sets on fire *whole families* where it is not *curbed?* 2d. Sometimes it is the case that one of them has been married before. I'll say the *woman.* Her present husband treats her well, but if at any time she gets *crossed,* she cries out: ah, I once had a husband, he did not treat me as you do; there never was such a man as he was, but he is gone now." And as apt as not tell fifty lies about his goodness before she stops: and more than likely her present husband is better than the first ever was. Now it is very certain that this makes a bad impression on the mind, and if it is not done purposely to hurt feelings, the best apology which can be made for such conduct is *weakness* or *ignorance.*—Whatever women or men think in such cases, if they value their peace, they should keep their thoughts in their own breasts. For a small needle may occasion a great deal of pain if stuck in the heart. And "behold! how great a matter a little fire kindleth." Such a line of conduct as the above, *cannot* but chill the *affection* of your companion towards you: of course, as he esteems or disesteems you, so his treatment towards you will be.

3d. There are instances of one or the other's having a parent or child who comes to live in the family; the other *treats* the *person ill;* this touches in a very tender part; feelings are hurt; at length it is *productive* of bad consequences, the evil seed is sown, it springs up, it becomes a great tree, it bears abundance of fruit, and yields a never ending *crop of misery.* 4th. JEALOUSY which is sometimes founded in *truth,* and sometimes in *error.* However, jealousy is such, properly or improper-

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ly founded; and where it takes place, all *conjugal affections* are destroyed; for confidence once lost can *hardly ever be regained.*

1st. I would advise all YOUNG PEOPLE, male and female, to get religion; by which you will be better QUALIFIED to do your duty to your GOD and YOURSELVES, being under the influence of DIVINE GRACE; if you keep *an eye single* to the GLORY OF GOD, you may have a guide to direct you to a person, such as will make you a partner, who will be willing to *share* with you in all your *sorrows.* Do not look so much at *property* nor *beauty* as *good sense, virtue,* and PIETY. AVOID as much as possible the company of such as are not afraid to sin themselves; knowing that if it is in their power, they will lead you into that gulph of iniquity which has swallowed up thousands,—"evil communications corrupt good manners:" (or rather GOOD MORALS, as is intended) and a companion of fools shall be destroyed. Get a person who will love you from a SENSE OF DUTY to God. This foundation, if *beauty* and fortune fail, standeth sure; and then you need not fear *that such* a companion will desert you in the day of trouble. If you both LOVE GOD, it will be impossible for you not to love *each other.* This being the case, you may always have a paradise at home, and be more happy in each other's company, than with any other person beneath the canopy of Haaven. As many of our young friends have been called from time to eternity before they had time to settle themselves in the world, it ought to be a warning to you not to put off your return to God until you get married; for before that time comes you may be numbered with the dead, and lie down between the clods of the valley; and if without religion you are cut off in the bloom of youth, how soon will all

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your earthly joys come to an end, and an eternity of misery commence! But if you get and keep religion, whether you marry or not, it shall be well with you. If you marry such a person as I advise, when your companion dies you may have a well grounded hope, that the ever-faithful companion of all your cares is gone to rest in "Abraham's bosom;" and after serving God together in time, you may spend an eternity of pleasure together in praising God and the Lamb.

2d. I would advise such as have companions, to consult each other's happiness, both as it relates to time and eternity. As husbands, love your wives; and as wives, see that you reverence your husbands; try and find out each other's dispositions, consider your own *weakness*, and think not anything too hard to be done by you to render each other happy, (save the giving up of your conscience.) If heaven has blessed you with a good companion, esteem it as the *greatest temporal blessing* which can be enjoyed, and be very careful not to abuse so good a gift; remember that eternal things are connected therewith, and if you misuse your companion you will have *to render an account to* God for the *same;* for "God will bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil."

If you have a bad companion, you made your own *contract*, or at least consented thereunto; therefore make the best you can of a bad bargain; and avoid every *measure*, as far as possible (to answer it in the eternal world) which might tend to make you *more unhappy*. If you have religion, *walk* with Zacharias and Elizabeth in all the ways of God *blameless*. If you have no religion, your own consciences testify that all is not well with you, and God himself is witness to the many prom-

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ises you have broken; therefore it is high time for you to begin to think more seriously on your latter end, for many of you are past the meridian of life; your sun is going down in death; others hover around the shores of time—but one step between *you* and the bar of God! With others the sun of life will go down at noon—eternal things depend upon life's feeble strings!—Heaven lost, is lost forever! Careless man!—Prayerless woman! Why will you die? Are you greedy of eternal pain? What harm did God ever do, that you are determined not to be reconciled to him? Are you so in love with sin, that you will risk the loss of Heaven,—and the torment of Hell for a momentary enjoyment? O! be wise—seek salvation—fly from the gathering storm Believe in Jesus Christ, and thou wilt be saved. So shall you enjoy peace in life, tranquility in death, and crowns of victory in eternity. Serious consideration is the *first step* in matters of religion, with a fixed resolution to avoid whatever you discern to be wrong. Having your *mind* in a *studious* frame of inquiry after God's will, to do it. Never lie down to rest without committing yourself into the protection of kind Providence—and as you awake give *thanks* to the *hand* that has kept you; thus begin—spend and close every day with God—then he will be thy Father and thy Friend in Jesus Christ.——Amen.

Most evils prevalent in society have their origin from the influence of example, by which children are contaminated, and the seeds are sown in the prejudice of their education, to the great injury of themselves and others, beyond any possible calculation!

The poor *opinion* which mankind entertain of each other, and the little *confidence* they are pleased to place in strangers, as well as acquaintance, exemplify the

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truth : which shews the corruption of their very raising. For example ; the two first things generally learnt to children in their infancy, is to be *deceitful* and *lie*. The *mother* is going out, the child cries to go too ; the mother *promises* to bring the "*pretties*," with no intention to perform ; the child is deceived and disappointed, and confidence is forfeited. "I will whip, &c., &c., if you don't hush,"—but the child is not influenced, knowing the *scare crow*.

Thus being learnt to *deceive* and *lie*, he becomes expert at the trade, and then must be *whipt* for the very thing the parents have taught him—whereas if the *example* had been good, and all foolish, wicked, evil improprieties were discountenanced by a proper line of conduct, then a blessing would be transmitted to posterity according to the promise, and as exemplified by *Abraham*.

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